

QVERELA

SIVE,

DIALOGVS

Anima & Corporis
Damnati:

Quem aiunt S. Bernardum
ex nocturna visione
composuisse.

Ex vetusto Codice descripta.

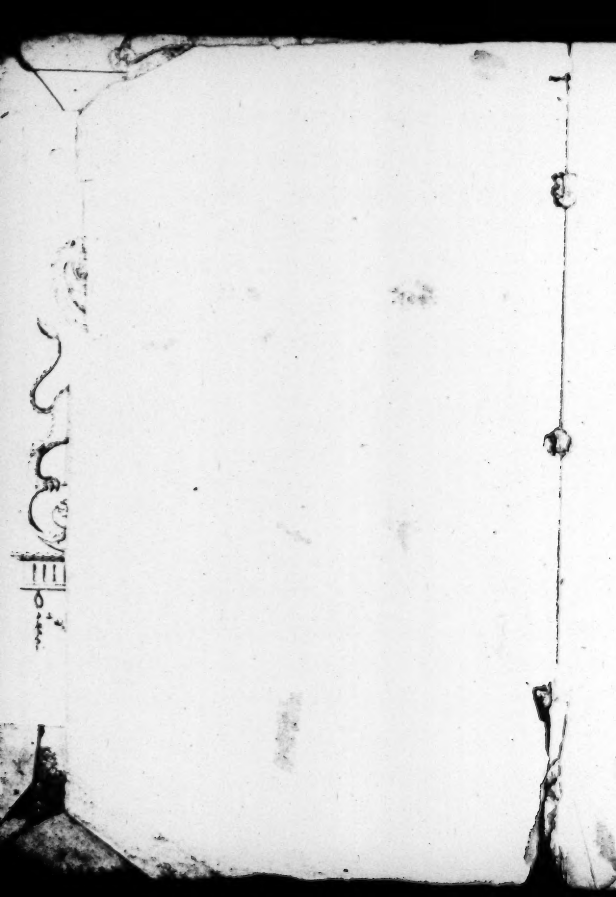
Per GVLIEL. CRASH.



LONDINI,

Ex officini Georgi Pustow, sumpt-
ribus Leonardi Becket.

1616.



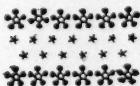
THE
COMPLAINT
OR
DIALOGVE,

BETWIXT
The Soule and the Bodie of a
damm'd man :

Each laying the fault vpon
the other.

Supposed to be written by S. BERNARD
from a nightly vision of his ;
and now published out of an an-
cient Manuscript Coppy.

By WILLIAM CRASHAW.



LONDON,

Printed by G.P. for Leonard Becket
and are to be solde at his shop in the
Temple neere the Church. 1616.

Handwritten text in the left margin, possibly a list or index, including a small table with three columns and three rows.

Main body of handwritten text, appearing to be a list or index, with several lines of cursive script. The text is heavily faded and difficult to decipher.



To the Worshipfull,
my worthy beloved friends,
Hugh Hare, Richard Brownlow,
George Crok, and Iohn Walter
Esquires, benchers of the hono-
rable society of the inner
T E M P L E.

Mercy, Grace, and Peace.



He end, and highest happines
of a Christian man, is to ho-
nour God in this life, and to
dye well: the way to dy well
is to liue well; and no bet-
ter prouocation to good life,
nor preparatiue to a good death, then a
continuell and serious meditation of the
mortality of this life, the certainty of our
end, the vncertainty when and how; the
terriblenesse of the last iudgement, and the
account that each one must make then, who
haue not made it here before, and crossed
the det-booke of their sins, by the bloud of

The Epistle

the Lambe of God. This made an ancient Father crye out : *When I thinke of that day, I feare and tremble ; for, whether I eate or drinke, or what euer I doe , I thinke I heare that terrible Trumpet sounding in mine eares : Arise, yee dead, and come to iudgement.* And to this end, the holy men of elder times willingly entertained all occasions that might helpe them in these holy cogitations.

One euidence thereof is this short and sweet Dialogue, which (as a fore-runner of others that may follow) being diuulged, and desired by many to be englished, I am therefore induced to make it common : This being an age that needs al helps to holinesse, and inticements to deuotion : And thus the rather, in as much , as tho it was made in the Mist of Popery, euen not long after the Diuell was let loose ; yet is it not tainted with Popish corruption, nor scarce smels of any superstition, whereas it is stufte with godly truthes and wholsome instructions. My thoughts intended and dedicated it to your selues, and that worthy, vertuous, and religious Gentleman , now with God (the brother to one of you in nature, and to you all in faithfull Christian loue.) But seeing he needes it not, God hauing prouided better things for him , and his soule now feeding on finer foode in Gods glorious presence,

Dedicatorie.

presence, and blessed vision of the Deity : take you it therefore, and that part of profite that might hereby haue falne to him, and that part of my loue, which herein I shewed him, diuide among you : and as he hath left behind him to this Society, and all that knew him, the sweet smell of a good name, for his many religious and morall vertues : so let me leaue behind me this little monument of the much loue my heart owes you, and shall be willing to testifie by my best seruice, as to this whole and honourable Society in generall, so to your selues in particular. To whom (without wrong to any other, I speake it) I haue bin peculiarly beholden, and by whom my studies haue been much aduanced.

Now the God of Grace and Mercy, so guide you in the wayes of holinesse and good workes, that at your ends your body may not blame your soule, nor the soule the body ; but both soule and body may haue cause to glorifie God their Creatour, Redeemer and Sanctifier, in whose loue I leaue you, and rest yours in all Christian duty.



INTERLOQVNTVR.

{ Auctor.
{ Anima separata.
{ Corpus exanime.
{ Dæmones.

AUCTOR.

N Octis sub silentio
tempore brumali
Deditus quodammodo
somno spiritali:
Corpus carens video
spiritu vitali,
De quo mihi visio
fit sub forma tali.
2. Cum dormirem paululum
vigilando fessus

The



THE SPEAKERS.

- 1. *The Authour.*
- 2. *A Soule departed.*
- 3. *A dead Carcase.*
- 4. *The Diuels.*

THE AVTHOR.

IN silence of
a Winters night
A sleeping, yet
a waking spirit :
A liewelesse body
to my sight
Me thought appeared
thus addight.
2. In that ny sleepe
I did descry,

A Dialogue betwixt

*Ecce quidam spiritus
nouiter egressus
De pradieto corpore,
vitijs oppressus,
Corporis, cum gemitu
plangebatur excessus.*

*3. Iuxta corpus anima
stetit & plorauit,
Et eam cum gemitu
sic interrogauit:
O caro miserrima!
quis te sic prostrauit?
Quam munus tam prospere
pridie ditauit.*

*4. Nonne mundus pridie
tibi subdebatnr?
Nonne te provincia
tota uerebatur?
Vbi nunc familia
qua te sequebatur?
Cauda illa florida
iam nunc amputatur.*

*5. Non es nunc in turribus
de petris quadratis,*

the Soule and the Body.

A Soule departed
but lately
From that foule body
which lay by,
Wayling with sighs
and loud did cry.

3. Fast by the body
thus she mones,
And questions it
with sighs and grones.

O wretched flesh,
thus low who makes thee lye?
Whom yesterday
the world had seene so high?

*The
Soule
cōplay-
meth.*

4. Wast not but yesterday
the world was thine?

And all the Countrey
stood at thy deuotion?
Thy traine that followed thee
when thy Sunne did shine

Haue now forsaken thee:
(O dolefull alteration!)

5. Those Turrets gay
of costly Masonry,

Sed

A Dialogue betwixt

*Sed nec in Palatijs
magna largitatis,
Nunc delata feretro
Parua quantitatis
Iaces nunc in tumulo
Breuiore satis.*

*6. Quid tibi Palatia
profunt vel quid ades?
Vix nunc tuus tumulus
bene capit pedes,
Quemquam falso iudicans
a modo non lades,
Per te data nobis est
in inferno sedes.*

*7. Ego inquam anima
nobilis creata,
Ad similitudinem
Domini formata,
Donis & virtutibus
multis decorata,
At ab illa Anima
quantum (ben) mutata.*

*8. O caro m'ferrima,
mecum es damnata*

And

the Soule and the Body.

And larger Palaces
are not now thy roome,
But in a Coffin
of small quantity,
Thoulyest interred
in a little tombe.

6. Thy Palaces, what help
they thee, or buildings?
Thy graue vnneth's
of largenesse for thy feet,
Hence-forth thou canst
hurt none with thy false iudgings,
For thy misdeeds
in hell we both must meete.

7. I, I poore soule
oh! I a noble creature,
Formed and made
in likenesse of my God;
Adorn'd with Graces
of most comely feature
Am now so chang'd
as fouler then a Toad.

8. O wretched flesh
with me that art forlorne,

A Dialogue betwixt

*Si scires supplicia
nobis preparata
Vere, velis dicere
heu quid fui nata,
Vtinam ad tumulum
de ventre translata.*

9. *Nec est mirum fateor,
quia dum vixisti,
Quicquam benefacere
me non permisisti;
Sed semper ad scelera
pessima traxisti,
Vnde semper erimus
in dolore tristi.*

10. *In pœnis acerrimis
sum & semper ero,
Nulla lingua seculi
dicerent pro vero,
Unam pœnam miseram
quam infœlix fero,
Sed quod magis doleo
Veniam non spero.*

11. *Ubi nunc sunt pradiæ
quæ tu congregasti,*

the Soule and the Body.

If thou couldst know
how sharpe our punishment?
How iustly mightest
thou wish not to be borne,
Or from the wombe
to tombe to haue been hent.

9. This I confesse
no wonder, for in life
To one good deed
thou neuer wouldst agreed;
But to each greatest sinne
didst runne with strife,
For which, for euer
we must damned be:

10. I am, and ay must be
in bitter paine,
No tongue of liuing man
hath power to tell
One of the smallest
torments I sustaine,
Where (which is worst)
I must for euer dwell.

11. Where be those Lord-ships
thou hast layd together?

Vel

A Dialogue betwixt

*Vel celsa palatia
turres quas fundasti,
Et nummorum copia
quam tu plus amasti,
Gemmae per quas annulis
digitos ornasti.*

*12. Ubi lecti strati sunt
tam miri decoris.*

*Vestis mistatoria
varij coloris
Species aromatum
placidi saporis,
Vasa, mensae, gausapae
niuei candoris.*

*13. Ubi modo volucres
vel caro ferina
Vel murena nobiles,
vel electa vina?*

*Non vitulis nec
redolent coquina
Talis peccatoribus
imminet ruina.*

*14. Tua domus qualiter
tibi modo placet*

Thy

the Sawle and the Bodie:

Thy lofty Palaces
thy Castles strong ?
Thy heapes of gold
which were thy chiefeft treasure;
Thy rings and Iewels
which about thee hung ?

12. Where thy rich beds
thy sumptuous Tapistry,
Thy change of raiment
many coloured vesture ?

Thy dainty Spices
(baites of luxury)
Plate, Tables, Carpets
and rich furniture ?

13. Where now thy wilde Fowle,
and thy Venifon,
Thy dainty fishes,
and thy chosen wine ?

In thy now Kitchin
meate is dressed none
Such plagues for sinners
God doth still assigne.

How lik'st thou now ,poore foole,
thy latter lodging,

Em

A Dialogue betwixt

*Eius nonne summitas
super nasum iacet?
Iam clauduntur oculi
lingua tua tacet:
Nihil tibi superest
quod iam lucro vacet.*

*15. Quicquid dudum misero
congregasti me,
Dolo, fraude, scenore,
metu, vel rigore:
Longua per tempora
magno cum labore,
At totum rapiunt
mors, humus, humore.*

*16. Non modo circumdaris
amicorum choris,
Cum per mortem cecidit
flos tui decoris:
Rapitur cuiuslibet
vinculum amoris,
Tuc iam tristitia
cessavit uxoris.*

*17. In tuis parentibus
Amodo non speres,*

the Soule and the Bodie.

The rooffe whereof
lyes euen with thy nose?
Thy eyes are shut,
thy tongue cannot be iogging,
Nothing of profite
rests at thy dispose.

15. What erft thou haft
most wretchedly been scraping,
By vsury, deceit,
rage, and oppreffion,
In all thy life, with toyle
and greedy gaping,
Are hid by death
in earth and putrefaction.

16. Thou art not now
begirt with troupes of friends,
The flower of all thy beauty
lyes in dust:
The bands of euey loue
doe here take end,
Yea, thine owne wife
now thinkes all teares vniust.

17. In thy left kindred
henceforth trust no more,

Quia

A Dialogue betwixt

Quia sibi remanent

Terra, Bacchus, Ceres,

Et thesauri copia

pro qua pœnas feres:

Mortem tuam breuiter

plangit tuus Hæres.

18. *Non credo quòd Mulier*
tua, sine nati,

Darent quinque ingera

Terra sine prati.

Vi nos qui de medio

sumus iam sublati,

A pœnis redimerent,

Quas debemus pati.

19. *Iam scis caro misera,*

quàm sit male tuta,

Mundi nequum gloria,

fallax & versuta:

Repleta doloribus,

vitij polluta,

Et veneno demonum

nequiter imbuta:

20. *Pretiosis vestibus*

non es nunc induta,

the Soule and the Bodie.

For, for thy Vine-yards,
fields of grasse and corne :
And (which thy plagues encrease)
thy treasured store :
Few dayes (know foole)
thy after Heires will mourne.

8. I doe not thinke
thy wife, or children left
Would lose one penny,
or one patch of lands
For vs, which are from her
and them bereft,
Though it might quite vs,
from these horrid bands.

19. Now wretched flesh thou seest
how nought reputed
Is the worlds glory,
false, deceitfull, fell,
With anguish fraught,
with sinne and vice polluted
And clothed in the
noy some bane of hell.
Thy garments, wretched foole,
are farre from rich,

Thun

A Dialogue betwixt

*Tuum valet pallium,
vix duo minuta,
Paruo linteamine
iaces inuoluta,
Tibi modo pauperes
non ferent tributa.*

*21. Et licet non sentias
nunc tormenta dura,
Scias quod supplicijs
non es caritura,
Nam testantur omnia
Scripturarum iura,
Quod tormenta post-modum
mecum es passura.*

*22. Te qui pater pauperum
non eras sed prædo,
Iam rodunt in tumulto
vermes & putredo :
Sed ultra tecum neque
stare, iam recedo
Nescis ad opposita
respondere credo.*

the Soule and the Bodie.

Thy vpper garment,
hardly worth a scute:

A little linnen

shrouds thee in thy ditch,
No rents nor gifts men bring,
nor make their suite.

21. Thinke not, though yet
no torments thou endure,

Thou neuer shalt,
but sleepe for euer free:

For all Gods Scriptures
which are true and sure,
Witnesse, at last,
thou shalt be plagu'd with me.

22. Thee which the poore
didst rob, and not defend,
Wormes gnaw in earth
and rottennesse thy bone:

But longer stay I must not:
here I end,
To this, I trow,
answer thou knowest none.

*A Dialogue betwixt
Respondet Corpus.*

23

T Andem postquam Anima,
talìa dixisset,
Sese corpus erigens
quasi renixisset,
Postquam vero gemitus
multos emisisset
Querit, quĩnam talia
locutus fuisset.

24. Es tu, inquit, spiritus
meus, qui sic faris?

Non sunt vera penitus
cuncta, quae causaris:

Iam probabo plenius,
argumentis claris,

Quod, si quadam vera sint,
in multis nugaris.

25. Feci te (confiteor)
in multis errare,

Et à bonis actibus

Sape declinare.

Sed si caro faciat

animam errare,

the Soule and the Body.

The body answereth.

23.

THus sayd the Soule: at last
the gastly coarſe
Straines vp it ſelfe,
as being new reuiued:
And with deepe grones
as if it had been hoarſe,
Ask't, who ſuch witleſſe
reaſons had contriued ?

24. Art thou, quoth it, my Soule
which thus doſt faine ?

All that thou ſayſt
is neither true nor ſtable :
For I will proue,
with arguments moſt plaine,
If ſome be true,
in many thou doſt fable.

I (as thou ſayſt)
haue led thee oft aſtray,
And from well-doing
haue enforſt thy loue:
But if the fleſh
can leade the Soule away,

B

Plus

A Dialogue betwixt

*Plus est culpa spiritus,
audi tamen quare.*

26. *Mundus & demonium
fœdus pepigere,
Et carnem miserrimam
secum coiunxere,
Quam si rigor animi
cessit coercere
In peccati foveam
cadunt ambo verè.*

27. *Sed ut mihi dixeris
Deus te creauit,
Et bonam, & nobilem,
sensu te ditauit
Et ad suam speciem
pariter formauit
Ut ancilla fierem
tibi me donauit.*

28. *Ergo situ Domina
creata fuisti
Et dabatur ratio,
per quam debuisti
Nos in mundo regere:
sur tibi faxisti*

the Soule and the Body.

The fault's more thine then mine,
which thus I proue.

26. The world and power of hell
did both conspire,
And did the flesh
to them associate;
Which if the constant
soule cause not retire,
Both must needs enter
at sins wretched gate.

27. But as thou sayst,
our God did thee create,
Good, noble, vnderstanding
he thee made;
And like himselfe,
he fashioned thy state,
And made me seruant
to what ere thou sayd.

28. Therefore, if thou my
Mistris ought to be,
And reason had,
by which thy office was
Vs both to gouerne:
why didst thou suffer me

A Dialogue betwixt

*In rebus illicitis
et non restitisti?*

29. *Num carnem ut animam
iustum est culpari,*

*Quae scilicet cum sit Domina
sine ancillari?*

*Num caro per spiritum
debet edomari,*

*Fame, siti, verbere
si vult dominari.*

30. *Caro sine spiritu
nihil operatur:*

*Eius adminiculo
vivens vegetatur.*

*Caro qua per spiritum
non supeditatur,*

*Per mundi blanditias
mox infatuatur,*

31. *Caro, quae corrumpitur,
per se malum nescit,*

*Carni sine spiritu
nihil innotescit.*

*Si, quod iubes, exequor,
culpa tibi crescit.*

the Soule and the Body.

Without restraint
in wicked race to passe?

29. Is't iust to charge
the body, as the Spirit?

Which being rightfull
Mistis, yet will serue
To tame the flesh,
the Spirit ought of right
With abstinence, and
stripes, if she'l not swerue.

30. The bodies workes
be from the Soule deriued,
By meanes thereof
in life it flourisheth :

That flesh which by
the Soule is not assisted,
By easie baites
the world soone vanquisheth.

31. The body of it sellie
none ill hath known,
All that it knowes
proceedeth from thy head :

If I doe what thou bidst
the fault's thine owne,

A Dialogue betwixt

*Caro sine spiritus,
morta quiescit.*

32. *Si voluntas spiritus
in opus ducatur,
Per carnem pedissequam
caro quid culpatur?
Culpa tangit animam,
per quam imperatur,
Id quod caro fragilis
vivens operatur.*

33. *Carne quidem gravior.
tu peccasti crede,
Carnis sequens libitum
fragilis & feda.
Sed rodunt mea viscera
vermes in hac ade
Iam non loquor amplius
anima cecede.*

Replicat Anima.

34

A *Dhac dixit Anima
tecum volo stare,
Et tua si potero
Dicta refrænare*

the Soule and the Body.

For without thee
the body resteth dead.

32. Why should poore hand-mayd
(flesh) be charg'd with blame

In working onely
as thy Instrument?

The soule commandeth all,
hers be the shame

Of all my frayleties,
since I want iudgement.

33. Therefore I weene
thy guilt exceedeth mine

In following my lust
so fraile, and foule :

But oh the wormes do
teare me in my shaine,

I therefore say no more
fare-well poore soule.

The Soule replies.

34
N Ay (sayd the Soule)
Ile stay by thee a while,
And if I can
thine arguments confute :

A Dialogue betwixt

*Ut quid mihi loqueris
corpus tam amare
Volens mihi penitus
culpam imputare.*

35. *O caro miserrima
qua vivens fuisti
Stulta, vana frivola
a quo didicisti,
Verba tam asperitima
qua iam protulisti?
Licet in aliquibus
pecte respondisti.*

36. *Istud enim confusum
scio veritati,
Restituisse debui
tua voluntati;
Sed tua fragilitas
prona voluptati,
Nugis mundi dedita
noluit hoc pati.*

37. *Quando te volebam
O caro, castigare,
Verbere, vigilijs,
vel fame domare,*

the Soule and the Bodie.

Why rayl'st thou on me
in this bitter stile,
Striving to mee
thy whole guilt to impute?

35. Most wretched flesh
which in thy time of life
Wast foolish, idle,
vaine, why dost thou wreak
Thy wrath in rayling words
to make new strife?
Though for the substance
'Tis true that thou dost speake.

36. For truth it is,
and star'ds with reason plaine,
I should haue bridled thee
and rul'd thy will,
But thou through loue
of pleasure soule and vaine,
And sensuall appetites
mee resisted still.

37. When I would thee
O body haue controul'd,
And haue subdu'd,
with watching, fast, and paine;

A Dialogue betwixt

*Mox te mundi vanitas
cepit effrenare,
Et illius frivolis
coegit vacare.*

38. *Et ita dominium
de me suscepisti,
Perditrix domestica
de me sic fuisti.*

*Per mundi blanditias
me post te traxisti,
In peccati puteum
tandem me misisti.*

39. *Scio me culpabilem
nam in hoc erravi
Quod cum essem Domina
te non refranavi.*

*Sed tu me deceptas
fraude tam suavi
Quare tu deliqueras
culpa magis gravi.*

40. *Si mundi delitias
dolos machinantis
Despexisses fatui
sedet incantantia*

the Soule and the Body.

Straight the worlds vanity
did thee with-hold,
And to his vaine delights
drew thee againe.

38. So thou of mee
didst get the vpper hand,
And of my mildnesse
made so bad construction,
That thralling me
in worldly pleasures band
Eternally hast drown'd
me in destruction.

39. I know my guilt,
and this my trespasse was,
That being chiefe

I did not thee restraine :
But thou deceiu'dst me
with so faire a glasse,
That thy offence
the greater ought remain.

40. The vaine worlds practises,
baire and delights,
If thou hadst left
with stedfast constancy,

Demo-

A Dialogue betwixt

*Dæmonis astutias,
è cælo tonantis.
Adhæsisses monitis,
essemus cum sanctis.*

*41. Sed tamen tripudijs
mundi fraus arrisit*

*Ac vitam diutinam
firmiter promisit:
Quod mori non putabas,
sed mors hac emisit
Quando de palatio
ad tumbam te misit.*

*42. Hominum fallacium
mundus habet morem,*

*Quod magis amplectitur,
quibus dat honorem,*

*Illos fallit citius
per necis rigorem,
Et dat post diuitias
vermes & fœtorem.*

*43. Qui tibi, dum vixeras,
amici fuero,*

*Iacentem in tumulo
negant te videre.*

And

the Soule and the Body.

And so with-stood

Sathans enchanting sleights,
Heauen had been ours,
with Saints and Deity.

41. But flattering fancies
of the world did please,
And made thee hope
a lasting life to haue;
Thou neuer thoughtst
to dye, till death did ceaze :
And hal'd thee from
thy Court to dirty graue.

42. The world, and subtile
men, haue both one guise,
Where most it smiles
and most bestoweth honor,
There soonest it
deceiues, soonest death cryes,
And changeth wealth
to wormes, to stench and horror.

43. Hee which in life
did fawne and was thy friend,
Will not now cast
a looke vpon thy graue.

Corpus

A Dialogue betwixt

*Corpus hoc intelligens
capit quasi flere,
Et verbis humilibus
ita respondere.*

Respondet Corpus.

44.

Q*ui vivendo potui
multis imperare,
Aurum, gemmas, pradia,
nummos congregare,
Civella construere,
Gentes indicare,
Putasne quod credidi
tumulum hunc intrare?*

45. *Optimè nunc video,
et est mihi clarum,*

*Quòd nec auri Dominus,
nec divitiarum :*

*Honor, vis, scientia,
virtus nec herbarum,*

*Mortis possunt fugere
stimulum amarum.*

46. *Ambo quidem possumus
à Christo culpari,*

Then

the Soule and the Body.

Then gan the body weepe
weighing this end,
And lowly, in his stile,
Such answere gaue.

The Body answereth.

44.

In my life,
which had so great command,
In iewels, riches,
lands did so abound:
Built Palaces,
and iudged many a land.
Think st thou I thought
of Tombe in this base ground?

45. Oh, now I see,
and find it to my grieſe,
That neither gold,
nor wealth, nor larger rent:
Honour, strength, knowledge,
nor ſoueraigne hearbs reliefe
Can cure deaths bitter
ſting, nor it preuent.

46. Before our God
we guilty both do ſtand,

A Dialogue betwixt

Et culpamur, fateor,
sed non culpa pari,
Tibi culpa grauior
debet imputari:

Multis rationibus
potest hoc prebari:

47. A sensato quolibet
hoc non ignoratur,
Iura clamant, ratio
pariter testantur,
Vi cui plus pro ceteris
virtutum donatur,
Ab eo plus utiq;
tandem exigatur.

48. Vitam & memoriam
sed & intellectum,
Tibi dedit Dominus,
sensumq; perfectum,
Quibus tu compescere
debebas affectum
Pravum, & diligere
id quod erat rectum.

49. Postquam tot virtutibus
ornata fuisti,

And

the Soule and the Bodie.

And both in fault,
but not both equally,
The greatest burden
lyeth on thy hand:
And this to proue,
full many reasons lye.

47. No wit so meane,
but this for truth it knowes;
Iustice it selfe,
and reason both agree:
That where most gifts
of vertue God bestowes,
There most is due,
and ought repayed be.

48. Life, Memory,
and powerfull vnderstanding
God gaue to thee,
and with it sence of might,
Wherewith thou shouldst
haue curb'd at thy commanding
Concupiscence,
and followed that was right.

49. Then since thy dower
of vertue, stretcht so farre,

A Dialogue betwixt

*Et tu mihi fatua
pronam te dedisti,
Meisque blanditijs
minus restitisti,
Satis liquet omnibus,
quod plus deliquisti.*

*50. Addo: licet refervo,
corde cum amaro,
Quod mihi iam patens est
argumento claro
Exeunte spiritu,
agitne quid caro?
Mouet ne se postea
Vel cito, vel raro?*

*51. Videt ne, vel loquitur,
hoc est ergo clarum :
Spiritus uiuificat,
caro prodest parum.
Si haberet Anima
Deum suum charum,
Nunquam caro vinceret
vires animarum.*

*52. Si Deum dum vixeras,
amasses perfecte,*

And

the Soule and the Bodie.

And foolishly

thou gauest thy selfe to mee,

And my entisements

neuer would'st debar,

That thy fault greatest is

all men may see.

50. Further I adde

(with anguish of my heart)

Which mine owne case

doth plainly demonstrate :

The flesh can nothing

do, if Soule depart

It neither moues,

nor stirs, early or late,

51. It neither sees,

nor speakes: then this is proued,

The Soule giues life,

no power in flesh doth rest :

If then the Soule

rightly her God had loued,

The flesh had neuer

her great power suppress.

52. If Gods loue, liuing,

thou hadst holden deare,

Et

A Dialogue betwixt

*Et si causas pauperum
indioasses rectè,
Nec prauorum hominum
adhæsisſes ſecta,
Nec me mundi vanitas
concepisset, nec te.*

53. *Quæ vinebam splendide
ſericis amiſta,
Ecce quæ de omnibus
ſunt mihi relictæ,
Putredo cum vermibus,
et hæc domus ſtriſta,
Quibus poſt delicias
mundi ſum amiſta.*

54. *Et ſcioprætereà
quod ſum ſurrectura,
In die nouiſſimo,
tecumq; paſſura
Pœna: mortis perpetes:
heu mors illa dura
Mors interminabilis,
ſine caritura.*

And

the Soule and the Body.

And poore mens causes
rightly, hadst definde,
And vnto wicked
counsels giuen no care,
Nor mee, nor thee,
worlds vanity had twin'd.

53. I that liu'd gay
and gorgeous in attire,
Loe, what of all
now vnto me remaines;
Wormes, rottenesse,
and narrow lodge of mire,
These after all
delights, are left my gains.

54. And, oh, I know
that at the latter houre
I shall arise,
and as I did offend
With thee shall finde
a second death most soure,
An euerlasting
death, death without end!

55. Ani-

A Dialogue betwixt

Anima fatetur.

55

A *D* hac clamat Anima,
voce cum obscura,
Heu si nunquam fuissens
in rerum natura

*Cur permisit Dominus,
ut sim creatura,
Cum praescita fuerim
esse peritura?*

56. *O* *f*œlix conditio
peccorum brutorum,
Cadunt cum corporibus
spiritus eorum
Nec post mortem subeunt
Loca tormentorum.
Talis esset utinam
finis impiorum.

Interrogat Corpus.

57

C *O*rpus post hac loquitur
Anima tam tristi:
Si tu apud inferos
Anima fuisti,

the Soule and the Bodie.

The Soule confesseth.

55

W Ith hollow fearefull
voice then howles the
Oh; had I not (soule:
amongst the creatures been,
Why with his creatures,
did God me enroule,
Whom he fore-knew
should perish thus for sinne?

56. Happy are you
brute beasts, happy your state,
You wholly dye
at once, and only rot:
Once dead, all torments
cease, such is your fate.
Oh! were such end
for sinners, such their lot.

The Body asks the Soule a question.

57

T Hen, quoth the Body,
to his pensive Ghost,
If thou hast been
among the fiends in hell,

Dic

A Dialogue berwixt

Dic mihi, te deprecor,
quid ibi vidisti?

Si qua spes sit miseris
de dulcore Christi.

58. Quid ibi nobilibus
paratur personis

Qui prius, dum vixerant,
sedebant in thronis?

Si sit illis aliqua
spes redemptionis,
Pro nummis, pro pradijs,
caterisq; donis.

Anima respondet.

59.

COrpus, tua questio
caret ratione,
Cum infernū subeunt
damnatae persona.

Non est spes ulterius
de redemptione,
Nec pro eleēmosynis,
vel oratione.

60. Si tota fidelium
pietas oraret,

the Soule and the Body.

Tell me, I pray,
what sawest thou in that Coast?
Is no helpe left,
from thence with Christ to dwell?

58. For Kings and great men
what is their prouision,
Which liuing,
Lorded it in high degree,
For them, is any
hope left of redemption
For mony,
lands, bequests, or other fee?

The Soule giues answere.

59

THe question, senselesse
body, wanteth reason;
For when to hell
the wicked damned be,
Redemption then is
hopelesse, out of season,
Bootlesse are almes-deedes,
prayers and charity.

60. If all the piety
of all men should pray,

C

ST

A Dialogue between

*Sit tota pecunia
mundus suam daret,
Sit tota religio
ieiunijs vacaret,
In inferno positum
nunquam liberaret.*

61. *Non daret diabolus
ferus, & effrenis,
Vnam vinctam animam
in suis catenis,
Pro centenis millibus
prædijs terrenis,
Nec quandoq; sineret
ut careret poenis.*

62. *Ad hoc quæd interrogas
quid ibi paratur
Personis nobilibus,
hoc pro lege datur,
Quanto quis in seculo
magis exaltatur,
Tanto cadit grauius,
si transgrediatur.*

63. *Dines ergo moriens,
si impius damnatur,*

the Soule and the Body.

If all the world
in price were offered,
If all good men should
fast both night and day,
For this not one
should be deliuered.

61. The roaring diuell,
cruell and full of rage;
For infinite of worlds,
or any gaine,
Would not forgoe
one soule, shut in his cage,
Nor ease his torments,
nor make lesse his paine.

62. And to thy question,
what is there prepared
For Lords and great ones,
Gods law is expresse:
The more that here,
one is aduanced or feared,
More fearefull is his fall,
if he transgresse.

63. A rich man therefore
dying in his sinne,

A Dialogue betwixt

*Grauius praecateris
pœnis implicatur.
Nam quanto delicijs
plussalelabatur,
Tanto pœna grauior
sibi deputatur.*

Auctor in visione.

64.

P*ostquam tales Anima
prompserat mœrores,
Ecce duo damones,
pice nigriores,
Quos penna describere
non possunt scriptores,
Nec mundi depingere,
totius pictores.*

65. *Ferreos in manibus
stimulos gestantes,
Ignemque sulphureum
per os emittentes,
Similes lignibus
sunt eorum dentes.
Visi sunt ex naribus
prodire serpentes.*

the Soule and the Bodie.

No man shall sharper
torments feele then hee,
How much more pleasures
that he liued in,
So much more gricuous
shall his torment be.

The Author in vision.

64.

After the Soule had sayd
these mournfull words,
Behold, two fiends
more blacke then pitch or night,
Whose shapes with pen
to write, no wit affordes,
Nor any hand of
Painter, pourtray right:

65. Sharpe steely prickes
they did in each hand beare,
Sulphure and fire
flaming, they breath'd out;
Tusked their teeth
like crooked Mattockes were,
And from their nostrils,
snakes crawl'd round about.

C 3

An-

A Dialogue betwixt

66. *Aures erant parula,
sanie fluentes,
Et erant in frontibus
cornua gerentes,
Per extrema cornuum
venenum fundentes,
Digitorum ungula
ut aprorum dentes.*

67. *Isti cum funiculis
animam coeperunt,
Quam secum ad inferos
gementem traxerunt.
Mox maligni spiritus,
passim occurrerunt,
Qui vice tripudij
dentibus striderunt.*

68. *Et ei cum talibus
votis applauserunt.
Quidem cum corrigis
ipsam perstrinxerunt,
Quidem uncis ferreis
ipsam disruperunt.
Quidem plumbum feruidum
in eam friderunt.*

the Soule and the Body.

66. Their eares with running
sores, hung flapping low
Foule filthy hornes, in their
blacke browes they wore
Full of thicke poyson

which from them did flow,
Their nayles were like
the tusshes of a Bore

67. These Fiends in chaines,
fast bound this wretched soule,
And with them, hal'd her,
howling into hell:

To whom, on flockes,
ran other diuels more,
And gnashing with their teeth
to dancing fell.

68. They welcomed her, with
greetings full of woe,

Some wrested her with cordes
fencelesse of dread,

Some snatcht and tore with hooks
drawne to and fro;

Some for her welcome
pow'd on scalding lead.

A Dialogue betwixt

Dæmones.

69.

A *Dhac dicunt dæmones,
quasi fatigati,
Ij qui nobis seruiunt,
sic sunt honorati,
Possis modo dicere
Sicut bufo crati.
Sed debes in centuplum
duriora pati.*

Anima exclamat.

70.

P *Ost hac tandem Anima
Gemens suspiravit,
Et voce qua poterat,
parum murmuravit :
Quando vero baratri
limen subintravit,
Eiulans sonavit,
I E S V Fili David.*

69. Such

the Soule and the Body.

Diuels.

69.

S Vch horror wee do
on our seruants load,
Then (as halfe wearied)
the diuels cryed,
Now art thou worse
then was the crawling Toade,
Yet thousand-fold
worse torments thee abide.

The Soule cries out.

70.

A Fter all this, the groaning
soule deepe sighed,
And with what voyce
it could, low murmured;
But when within the gates
of hell she entred,
Shee howled out,
I E S V S the Sonne of *Dauid.*

C 5

Dauid.

A Dialogue betwixt

Damones respondent.

71

Conclamantes damones
responderunt ei :

*Tardè nimis innocas
nomen tui Dci.*

*Parum prodest à modo,
miscere mei,*

*Non est ultra venie
spes, non requiei.*

72. *Non lumen de cetero
videbis diei,*

*Decor iam mutabitur
tuæ faciei*

*Nosira sociaberis
dehinc aciei.*

*Erit apud inferos
hoc solamen ei.*

Auctor concludit.

73

Talia dum videram
dormiens expavi,
Et extra me positus,
statim vigilavi,

the Soule and the Body.

The Diuels answere.

71

Then all the diuels
together loud did cry,
Too late, too late,
thou callest on thy God;
Here is no roome
for *Miserere mei*:
No hope of easement
from this bitter rod.

72. Neuer hence-forth shalt thou
the light behold,
Thou must be alter'd
to another hue:
Thou art a Souldier
of our campe enrol'd;
Such is the comfort
that in hell is due.

The Author concludeth.

73

Then I awaked
full of feare,
And much amazed
my selfe did reare:

Mox

A Dialogue betwixt

*Mox expansis manibus
ad Deum clamaui,
Orans ut me protegat
à pœna tam graui.*

74. *Et mundum cum fruiolis
suis condemnauit.*

*Aurum, gemmas, prædia:
nihil reputauit.*

*Rebus transitorijs
abrenunciaui,*

*Et me Christi manibus
totum commendaui.*

75. *Ecce mundus moritur
vixit sepultus,*

*Ordo rerum vertitur,
sapiens fit stultus,*

*Exulat iustitia,
cessat Christi cultus,*

*Et in mundo ingit
labor & tumultus.*

76. *Mundus ad interitum
pergit his diebus,*

*Dij facti sunt iterum
Iupiter & Phœbus,*

the Soule and the Body.

To God I sayd,
with folded hands,
O shield me from
such grievous bands.

74. I left the world,
and it forsooke:
Of goods and lands
no care I tooke:
I did renounce each
worldly thing,
And gaue my selfe
to Christ my King.

75. The world is drown'd
in sinne and vice,
All order chang'd,
not one man wise;
Both Iustice, and
religion lost,
And all the world
in turmoile tost.

76. The world to ruine
runnes amaine,
False gods are now
set vp againe:

A Dialogue betwixt

*Nam qui mundum possidet
et abundat rebus,
Hic ut Deus collitur
scepbris, aciebus.*

*77. Et que theologicæ
virtutes vocantur;
Fides, Spes, & Charitas,
ferè s'ffocantur.*

*Frus, & auaritia,
et que deriuantur
Ex his, iam in s. culo
toto dominantur.*

*78. Si sis ortu nobilis,
si vultu serenus,
Si benignus, humilis,
moribusq; plenus,
Hac nil tibi proderunt,
si tu sis egenus.*

*Sola nam pecunia
formam dat & genus.*

*79. Dummodo sim splendidus
vestibus ornatus,
Et multa familia
sim circumvallatus,*

the Soule and the Bodie:

Vnto the rich
their hands men hold,
He is the God,
that hath the gold.

77. The vertues of
Diuinity
Are chok't,
Faith, hope, and charity.
The brood of
couerise and craft,
Beare all the sway,
and sit aloft.

78. Be thou noble,
wise and faire,
Courteous,
lowly, debonaire,
And poore, thou maist
do what thou can:
But onely money
makes the man.

79. If I be clad in rich array,
and well attended euery day,
Both wise & good I shal be thoght;
my kinred also shall be sought.

Pratt

A Dialogue betwixt

*Prudens sum & sapiens
et morigeratus,
Ego tuus nepos sum,
tu meus cognatus.*

*So. Ista cum defecerint,
statim evanescit,
Nostra consanguinitas
morte refrigescit,
Cessatq; notitia,
ita quod me nescit,
Qui dum diues fueram,
surgens mihi cessit.*

*81: O miranda vanitas!
O diuitiarum
Amor lamentabilis!
O virus amarum!
Cur tot viros inficis
faciendo catam
Hoc quod transit citius,
quam flamma stuparum?.*

*82. Si mundus diuitibus
tria posset dare:
Iuuentutem floridam,
et mortem vitare,*

the Soule and the Bodie.

I am (say men)
the case is cleere,
Your cosen fir,
a kinsman neere.

80. But if the world
do change and frowne,
Our kinred is
no longer knowne:
Nor I remembred
any more,
By them that honoured
me before.

81. O vanity!
vile loue of mucke,
Foule poyson,
wherfore hast thou struck
Thy selfe so deepe,
to raise so high,
Things vanishing
so sodainely?

82. For if the world
could three things giue,
Lusty youth,
and long to liue,

*A Dialogue betwixt
Pulchram & durabilem
prolem procreare,
Bene possent diuites
nummos congregare.*

83.

*Homo miser cogita,
mors ista compescit.
Quis est ab initio
qui morti non cessus?
Hic si vivit hodie,
cras fore è putrescit.
Cuique prorsus hominum
parcere iam nescit.*

84.

*Quando genus hominum
morti deputatur:
Quò post mortem transeat
quisquam, ignoratur.
Vnde quidem sapiens
ita de se fatuit:
Contremisco ingiter,
dum mens meditatut,*

the Soule and the Body.

Children strong,
and faire of feature,
Riches then were
a good treasure.

83.

But know (poore foole)
these end with death,
From first till now,
all lose their breath:
Liuing to day,
to morrow gone,
All flesh must dye,
death spareth none.

84.

And as it's certaine all must dye,
So whither they goe,
none can descry,
Which made a wise-man
thus to say;
I quake and tremble night and day,
First thinking of my present case,
Then of that strange & fearful place
Quid

A Dialogue betwixt

*Quid sum, & quò propero,
quid mihi paratur.*

85

*De morte dum cogito,
contristor & ploro,
Vnum est, quòd moriar,
et tempus ignoro:
Tertium, quòd nescio,
quorum iungar choro.
Sed, ut suis valeam
iungi Deum oro.*

FINIS.

To

the Soule and the Body.

To which I must : but specially
Of that which ther's prepar'd for me

85

Thinking of death I sigh and weep;
For 3. things which in heart I keep;
That dy I must; but know not when:
Nor who shall be my fellow then.
Therefore to thee (my God) I pray,
That I may liue with thee for aye.

THE END.

N

E

p

Ex



Ex

MANUALE

Catholicorum;

SIVE,

Enchiridion piarum
precum & Meditationum.

(***)

Ex vetustissimis Manuscrip.
pergamenis descripta.

(***)

Per GVLIEL. CRASH.



LONDINI,

Ex officina Georgij Purlow, sumptibus
Leonardi Becker.

1616.

M

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an

A
MANVALL

for true *Catbolicks.*

OR

A HANDFVLL:

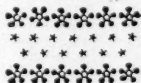
OR

*Rather a heartfull of holy Medi-
tations and Prayers.*

GATHERED

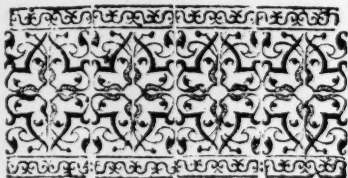
*Out of certaine ancient Manu-
scripts, written 300. yeares
agoe, or more.*

By WILLIAM CRASHAW.



LONDON,

Printed by G.P. for Leonard Becket,
and are to be solde at his shop in the
Temple neere the Church. 1616.



THE
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The Father,
The Sonne , and
The Holy Ghost.*
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prayer for pardon , and for eternall life.*
3. *A godly meditation of mans miserie , and Gods mercie, together with a deuout prayer.*
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The Contents.

*persons to death in the ancient
times, even in Popery.*

D 3

De





De Deo Patre, pia, & ortho-
doxa Confessio.

A LPHA & OMEGA, Deus,
Hely, Hely, Deus meus.

Cuius virtus, totum posse:

Cuius sensus: totum nosse.

Cuius esse, summum bonum:

Cuius opus, quicquid bonum.

Super cuncta, subter cuncta:

Extra cuncta, intra cuncta.

Super cuncta, nec elatus,

Subter cuncta, nec substratus.

Extra cuncta, nec exclusus,

Intra cuncta, nec inclusus.

Super totus presidendo,

Subter totus sustinendo.



*An Orthodoxall Confession of
God the Father.*

First and last, one God diuine,
All mens God as well as mine.

In thy vertue all things framing,
In thy knowledge all containing.

In thine essence chiefest good,
Working all that is of good.

All supporting, all excelling,
Without all, yet in all dwelling.

All supporting vndeiectioned,
All excelling vnaffected.

Without all, yet not excluded,
In all, neuer yet included.

Ouer all in Domination,
Vnder all in sustentation.

*Extra totus complectendo,
Intrat otus es implendo.*

*Super nullo sustentaris,
Subter nullo fatigaris.*

*Extra nusquam dilataris,
Intra nunquam coarctaris.*

*Mundū mouens, non moueris,
Locum tenens non teneris.*

*Tempus mutans non mutaris,
Vaga firmans, non vagaris.*

*Vis externa vel necesse,
Non alternat tuum esse.*

*Heri nostrum cras & pridem,
Semper tibi nunc & idem.*

*Tuum decus hodiernum,
Indiuisum sempiternum.*

*Tu hoc totum prouidisti,
Totum sinus perfecisti.*

*Ad exemplar summe mentis,
Formam praeuens elementis.*

Compre-

Comprehending all without thee,
Filling all things round about thee.

Nothing vnder thee can raise thee;
Nought about thee can debase thee.

Noght without giues thee dimensio,
Noght within giues thee extension.

Mouing all, thy selfe abiding,
Placed without circumscribing.

Changing time, thy self most stable,
Varying all, invariable.

Force, necessity, nor art,
Alter thee in any part.

Time past, present, and to come,
Are one with thee, both all & some.

All the glory now thou hast,
Vndiminisht aye must last.

Onely thou art all fore-seeing,
Onely giuing all their being.

As thy wisdom did foreshow,
Thou fram'dst the elements below,



De Iesu Christo Deo & homine
Confessio orthodoxa.

Nate Patri coequalis,
Patri consubstantialis:

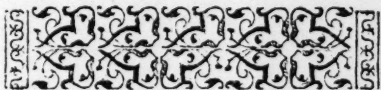
Patris splendor & figura,
Factor factus creatura.

Carnem nostram induisti,
Causam nostram suscepisti.

Sempiternus temporalis,
Moriturus immortalis.

Verus homo, verus Deus,
Impermixtus homo Deus.

Patri compar Deitate,
Minor carnis veritate.



*A holy and orthodoxall Confession
of God the Sonne, Iesus Christ
the Saviour of Mankinde.*

Sonne, thy Fathers peere in all,
With him consubstantiall.

His figure and his splendor pure,
Creator, made a creature.

Thou our humane flesh putst on,
Thou our cause hast vndergone.

Temporall, yet time defying,
Euer liuing, yet once dying.

God and man without illusion,
Both in one without confusion.

Thy Father like in Deity,
But not in fleshly verity.

Hic

*Hic assumptus est in Deum;
Nec consumptus propter Deum:*

*Non conuersus hic in carnem,
Nec minutus propter carnem.*

*Deus Pater tantum Dei,
Virgo mater sed & Dei.*

*In tam noua ligatura,
Sic utraq³ stat natura.*

*Vt conseruet quicquid erat,
Facta quiddam quod non erat.*

*Noster iste Mediator,
Iste noster Cogislator.*

*Circumcissus, Baptizatus,
Crucifixus, tumulatus:*

*Obdormiuit & descendit.
Resurrexiit & ascendit.*

*Sic ad caelos eleuatus,
Iudicabit indicatus.*

God humanity assuming, (ming
The same preserving, not consu-

The God-head in this vnion yet,
Of his God-head lost no whit.

God to God, and not to th'other
Was Father, but *Mary* to both was
(Mother.

Thus both natures kept their statio,
In this wonderous Combination,

Preserving in the Essence true (new.
What was, and thence producing

This our Mediator is,
Our leader to the land of blisse.

Circumciz'd, baptiz'd by *Iohn*,
Suffered, buried, and vpon
(scended,

The third day : whence he had de-
He rose, & so to heauen ascended.

(doth call,
Whence he shal come, when time
(Tho iudg'd himself) to iudge vs all.

De



De eodem.

Quem nobis voluit
 diuina potentia Natum,
 Quem natum sua fecerunt
 miracula Notum,
 Quem notum plebeia Cruci
 vult concio Fixum,
 Quemq₃ crucifixum,
 voluit pia turba Sepultum:

Hunc Natum, Notum, fixum,
 terraq₃ sepultum,
 Sustulit in summum,
 Diuina potentia Cælum; .



Of Christ againe.

HE whom Gods power for man-
 would haue borne, (kind
 Whom borne, his miracles
 proclaimed haue,
 Who thus proclaim'd, vpon a
 Crosse was torne,
 To whom thus torne, the godly
 buriall gaue :

This Borne, proclaimed, torne,
 entomb'd King,
 Gods power againe, to heauenly
 blisse did bring.

De



De Sancto Spiritu Confessio
Orthodoxa.

Paracletus increatus,
Neq; factus, neq; natus,

Patri compar filioq;
Sic procedit ab viroq;.

Ne sit minor potestate,
Vel discretus qualitate,

Quanti illi, tantus iste,
Quales illi, talis iste.

Ex qui illi, ex tunc iste,
Quantum illi, tantum iste.

Pater alter sed gignendo,
Natus alter, sed nascendo.



*A true and orthodoxall Confessi-
on of the Holy Ghost.*

Spirit vncreated euer,
Neuer made, begotten neuer.

From the Persons two proceeding,
Full their equall, not exceeding.

Not preferring them in Deity,
Nor seuerall from them in quality.

In quantity all three combine,
In quality alike Diuine.

With the Father and the Sonne,
Neuer ending nor begun.

One is Father; for he begot,
The Sonne one borne, all men wot.

Fla.

*Flamen ab his procedendo,
Tres sunt unum subsistendo.*

*Quisq₃ trium plenus Deus,
Non tres tamen Dij, sed unus.*

*In hoc Deo, Deo vero,
Tres & unum assciero.*

*Dans OVSIA unitatem,
Et personis trinitatem.*

*In personis nulla prior,
Nulla maior, nulla minor.*

*Vnaq₃ semper ipsa,
Sic est constans atq₃ fixa.*

*Ut nec in se varietur,
Nec in ullam transmutetur.*

Froim

From these the spirit proceeds alone,
Thus one is three, and three are one.

Each of these is God truly,
Yet stil but one, & not Gods three.

But in this Deity, I asseuer,
A Trinity vnited euer.

In the substance is full vnity,
In the Persons perfect Trinity :

But, in these that I haue reckoned,
None in power is first or second.

But all as one we must adore,
Fixed and firme for euermore.

Nor in selfe for euer changed,
Nor from it selfe at all estranged.

Con



Conclusio cum deuotissima
Precatione.

H*Æc est fides orthodoxa,
Non hic error sine noxa.*

*Sicut dico sic & credo,
Nec in prauam partem cedo.*

*Inde veni bone Deus,
Ne desperem quamuis reus.*

*Reus mortis non despero:
Sed in morte vitam quero.*

*Quo te placeam non pretendo,
Nisi fidem quam defendo.*

*Fidem vides hac implo-ro,
Leua fascem quo laboro.*

The



*The Conclusion with a deuout
and hely Prayer.*

THis is Christian faith vnfaigned,
Orthodoxall, true, vnfaigned:

As I teach, all vnderstand,
Yeelding vnto neither hand.

And in this my soules defence,
Reiect me not for mine offence:

Though deaths slaue, yet desperati-
I fly in death, to seek saluation. (on

I haue no meane, thy loue to gaine,
But this faith which I maintaine.

This thou seeest, nor will I cease,
By this to beg for a release.

Per

*Per hoc sacrum cataplasma,
Convalescat agrum plasma.*

*Extra portem iam delatum,
Iam iam fatens, tumultum.*

*Vitta ligat, lapis urget,
Sed si iubes, hic resurget :*

*Iube, lapis revoluetur,
Iube, vitta disrumperur.*

*Exiturus nescit moras,
Si tu clamas, Exi foras.*

*In hoc Salo, mea Ratis
Infestatur à Pyratis.*

*Hinc assultus, inde fluctus,
Hinc & inde mors & luctus.*

*Sed tu bone Nauta veni,
Post me ventos mare leni.*

*Fac abscedant hi pyratae,
Duc ad portum salva Rate.*

Let this sacred ſalue be bound
Vpon my ſores, to make them ſound.

Though man be carried forth, & ly-
In his graue, and putrifying: (ing

Bound and hid from mortall eyes,
Yet if thou bid, he muſt ariſe:

At thy will the graue will open,
At thy will his bounds are broken.

And forth he comes without delay;
If thou but once bid, Come away.

In this ſea of dread and doubt,
My poore barke is toſt about;

With ſtorms & Pirats, far & wide,
Death and woes on euery ſide.

Come thou Steerſ-man euer bleſt,
Calme theſe winds, that we moleſt:

Chafe theſe ruthleſſe Pyrates hence,
And ſhew me ſome ſafe reſidence.

I. 12.

*Infœcunda mea ficus,
Cuius ramus, ramus siccus.*

*Incidetur, incendetur,
Si promulgas quod meretur.*

*Sed hoc anno dimittatur,
Stercoretur fodiatur.*

*Quod si nec dum respondebit,
Flens hac dico, tunc ardebit.*

*Vetus hostis in me furit,
Aquis mersat flammis urit.*

*Inde languens & afflictus,
Tibi soli sum relictus.*

*Vt hic hostis evanescat,
Ut infirmus convalescat.*

*Tu virtutem ieiunandi,
Des infirmo, des erandi.*

*Per hac duo (Christo teste)
Liberaber ab hac peste.*

My tree is fruitlesse, dry and dead,
All the boughs are withered.

Downe it must, and to the fire,
If desert haue his due hire.

But spare it (Lord) another yeare,
With manuring it may beare.

If it then, be dead and dry,
Burne it, alas, what remedy?

Mine old foe assaults me sore,
With fire & water more and more.

Poore I, of all my strength bereft,
Onely vnto thee am left.

That my foe may hence be chased,
And I from ruines clawes released.

Lord vouchsafe me euery day,
Strength to fast and faith to pray.

(taught,
These two meanes thy selfe hast
To bring téptations force to noght.

E

Ab

Ab hoc peste solue mentem,
Fac deuotum pœnitentem.

Da timorem quo proiecto,
De salute nil coniecto.

Da spem, fidem, charitatem,
Da discretam pietatem.

Da contemptum terrenorum,
Appetitum supernorum.

Totum Deus in te spero,
Deus es, te totum quaro.

Tu laus mea, meum bonum,
Mea cuncta tuum donum.

Tu solamen in labore,
Medicamen in languore.

Tu in luctu mea lyra,
Tu lenimen es in ira.

Tu in arcto liberator,
Tu in lapsu releuator.

Lord

Lord free my soule frō fīns infection,
By repentances direction.

Be thy feare in me abiding,
My soule to true saluation guiding.

Grant me faith (Lord) hope & loue,
Zeale of heauen and things aboue.

Teach me prize the world at nought,
On thy blisse be all my thought.

All my hopes on thee I found,
In whom all good things abound.

Thou art all my dignity,
All I haue, I haue from thee.

Thou art my comfort in distresse,
Thou art my cure in heauinesse:

Thou art my musick in my sadnesse,
Thou art my medicine in my mad-
(nesse.

Thou my freedome from my thrall,
Thou my rayser from my fall.

*Mecum perstas in labore,
Spem conseruas in dolore.*

*Si quis ledit tu rependis,
Si minatur tu defendis.*

*Quod est anceps tu dissoluis,
Quod tegendum tu inuoluis.*

*Tu intrare me non sinas,
Infernales officinas.*

*Vbi maror ubi metus,
Vbi fator, ubi fletus.*

*Vbi probra deteguntur,
Vbi rei confunduntur;*

*Vbi tortor semper cadens:
Vbi vermis semper edens.*

*Vbi totum hoc perenne,
Procul sis hac mors gehenna.*

*Me receptet Sion illa,
Sion David urbs tranquilla.*

In my labour thou relieues me,
Thou reforms what euer grieues me.

Al my wrongs thy hand ieuengeth,
And from hurt my soule defendeth.

Thou my deepest doubts reuealest,
Thou my secret faults concealest.

(ding

Oh do thou stay my feet from trea-
In paths to hell and horror leading :

Where eternall torment dwels,
With feares, and teares & loathsome
(smels.

Where mans deepest shame is foun-
And the guilty stil cōfounded. (ded,

Where the scourge for euer beateth,
And the worme that alwaies eateth.

Where all those endl.ſſe do remain,
Lord preferue vs from this paine.

In Sion lodge me (Lord) for pittie,
Sion *Dauids* Kingly Cittie.

*Cuius faber Auctor lucis,
Cuius porta, lignum Crucis :*

*Cuius claves lingua Iesu,
Cuius cines sine metu :*

*Cuius muri lapis vitæ,
Cuius custos rex festinus :*

*In hac urbe lux sollemnis :
Ver æternum, pax perennis :*

*In hac odor implens Cælos,
In hac semper dulce melos.*

*Non est ibi corruptela,
Non defectus, non quærela :*

*Non minuti, non deformes,
Omnes Christo sunt conformes.*

*Urbs cælestis, urbs beata,
Supra petram collocata :*

*Urbs in portu satis tuto,
De longinquo te saluto :*

Built

Built by him that's only good,
whose gates are of the crosses wood.

(word,
Whose keies are Christs vndoubted
Whose dwellers feare none but the

(Lord,
Whose wals are stone, strong,
 quicke and bright,
Whose keeper is the Lord of light.

Here the light doth neuer cease,
Endlesse spring, and endlesse peace.

Here is musicke, heauen filling,
Sweetnesse euermore distilling.

Here is neither spot nor taint,
No defect, nor no complaint.

No man crooked, great nor small,
But to Christ conformed all.

Blessed towne, diuinely graced,
On a Rocke so strongly placed.

Seated sure from feare of warre:
I salute thy wals from farre.

*Te saluto, te suspiro,
Te affecto, te requiro.*

*Quantum tui gratulentur?
Quam festine conuiuentur?*

*Quis affectus eos stringat?
Aut qua gemma muros pingat?*

*Quis Chalcedon, quis Iacincthus,
Norunt illi qui sunt intus?*

*In plateis huius urbis,
Sociatus pijs turbis.*

*Cum Iob, Mosedec, & Elia,
Pium cantem, Alleluiah.*

Amen.

Thee

8
Thee I see, and thee I long for,
Thee I seek and thee I groane for.

O what is thy dwellers tast,
All in pleasures first and last?

What full enioying blisse Diuine,
What Jewels on thy wals do shine?

Ruby, Iacinth, Chalcedon,
Knowne to them within alone.

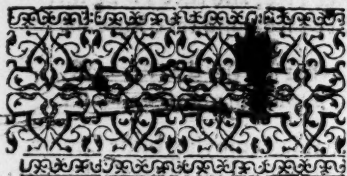
In this glorious Company
In the streets of Syon, I

With *Iob*, *Moses*, and *Eliab*,
Will sing the heauenly *Alleluiah*.

Amen.

E 5

Me-



Meditatio pijsfima, de hominis
miseria, & Dei misericordia, vna.
cum deuota precatone.

V T incundas
Cernus undas,
Estuans desiderat:
Sic ad Deum,
Fontem verum,
Mens fidelis properat.

Sicut rini
Fontis vini
Præbent refrigerium.
Ita menti
Sitienti
Deus est remedium.



A holy meditation of mans misery,
*and Gods mercie, together
 with a deuout Prayer.*

With longing cheere,
 The thirsty Deere,
 do seeke the brooke:
 In such a kind,
 The faithfull minde,
 for God doth looke.

And as the Springs,
 Refreshment brings,
 in drougt and sweat:
 So God doth coole,
 The thirsty soule
 in all her heate.

Qua-

*Quantis bonis,
 super bonis,
 Sernos tuos Domine:
 Lese ledit,
 qui recedit
 A superno lumine.*

*Vitam latam
 & quietam,
 Qui te querit reperit:
 sed laborem
 & dolorem,
 Metit qui te deserit.*

*Si pacem donas,
 & coronas,
 His qui tecum militant:
 Cuncta leta
 sine meta,
 His qui tecum habitant.*

*Hec quam vana
 mens humana,
 In sone falleris?*

O Lord what floods
 Of glorious goods,
 dost thou bestow,
 On those that be
 Thine? blest is he
 that well doth know.

Eternall blisse,
 His guerdon is
 that I E s v s maketh
 His rest, but he
 Reapes misery
 that him forsaketh.

Thou mak'st them glorious
 And victorious,
 who serue thee well;
 In endlesse ioy
 From all annoy
 with thee they dwell.

But oh humanity,
 With how great vanity,
 art thou betoft?

*Cum te curis,
Nocituris,
Imprudenter ingeris.*

*Cur non caues
Lapsus graues,
Quos persuadet proditor?
Nec affectas
Vias rectas,
Quas ostendit Conditor.*

*Resipiscas atq; discas
Cuius sis originis:
Ubi degis, cuius legis,
Cuius sis & ordinis :*

*Ne te spernes,
Sed discernes
Homo gemma regia:
Te perpende,
Et attende
Qua sis factus gratia.*

To dote in care,
On things that are
so quickly lost?

Why dost thou yeeld,
And leaue the field,
to sinnes inuasions?
Not well respecting,
But ill reiecting,
thy Gods perswasions?

Open thine eyes,
And well aduise,
of whence thou art:
Thy life, thy birth,
Thy state, thy worth,
obserue each part.

From carelesnesse
Thy selfe still blesse,
O man Gods Iewell:
How he placed thee,
And graced thee
obserue and view wel.

Recordare,
 Quis, & quare
 Sis a Deo conditus:
 Cuius heres
 Nunc maneres,
 Si fuisses subditus.

O Mortalis,
 Quantis malis
 Meruisti affici,
 Cum Auctori,
 & doctori
 Noluisti subijci!

Sed maiores
 Sunt dolores
 Infernalis carceris,
 Quo mittendus
 Et torquendus,
 Es, si male vixeris.

Cui mundus,
 Est incundus,
 Suam perdit animam:

To what intent,
 Hath God thee sent,
 obserue with care:
 To whom (but pride
 Drew thee aside)
 thou hadst been heyre.

O mortall sonne,
 Affliction
 is thy due hire:
 That broke the band
 Of Gods command,
 through vaine desire.

But oh take heed,
 Those paines exceed,
 that rule in hell:
 Whose fire so cruell,
 Hath those for fuell,
 that liue not well.

The man that ioyes
 In worldly toyes,
 his soule orethrowes:

*Prore leui,
Atq; breui,
Vitam perdit optimam.*

*Ergo caue,
Ne tam suaue
Iugum spernens Domini :
Et abiecta
Lege recta,
Sernias libidini.*

*Si sint plaga,
Curam age,
Ut curentur citius :
Ne si crescant
Et putrescant,
Pergas in deterius.*

*Ne desperes,
Nam coheres
Christi esse poteris :
Si carnales,
Quantum vales,
Affectus excluderis.*

Re-

Respecting nought,
 What Christ hath bought
 full deare, God knowes.

Then neuer grudge,
 If God thee iudge,
 his yoke to beare :
 Let not lust draw
 Thee from his law,
 but hold it deere.

And soone apply
 His remedy,
 vnto thy sore :
 Lest it increase,
 To worse disease,
 and plague thee more.

Do not despaire,
 Thou maist be heire,
 with Christ in ioy :
 By casting out
 Corruptions roote,
 thy soules annoy.

Si formidas,
 Ne diffidas,
 Sed medelam postula:
 Noxam plange,
 Corpus ange,
 Dilue piacula.

Si vinorum,
 Et functorum,
 Christum times Iudicem:
 Debes scire,
 Quod perire,
 Non vult suum supplicem.

Preces funde,
 pectus runde,
 Flendo cor humilia:
 Pœnitenti,
 et gementi,
 Non negatur venia.

Exorando,
 Et laudando,
 Iesum Christum memora:

Still

Still feare thou must,
 But not distrust,
 and beg thy cure :
 For errors weepe,
 Thy body keepe
 lowly and pure :

If to thy feare,
 Thy Iudge appeare
 with angry face :
 Know he will lose
 Not one of those,
 that beg his grace.

Pray without rest,
 And knock thy brest,
 humble thy minde :
 All that bewaile
 Their errors fraile,
 haue pardon sign'd.

And do not spare,
 In hymne and prayer,
 Iesus, to prayse :

*Nam delere
Potest vere,
Quacunq³ facinora.*

*Et si quando,
Te temptando
Durus serpens laferit:
Suspiranti,
Et oranti,
Iesus Christus aderit.*

*Quod si forte
Mortis porta,
Te vicinum senseris,
Crede tamen,
Quod inuamen,
Per eum receperis.*

*Hunc require
Qui lenire
Solet corda tristitia:
Certus esto
Quod est preste,
Votis se precantium.*

For mercy still,
Is at his will,
at all assayes.

And when the diuell,
The prince of euill,
attempteth thee :
Then if thou pray,
Christ will not stay
to set thee free.

All be thou were,
To death most neere,
yet still be sure :
And vnderstand
That his high hand,
contains thy cure.

Be he thy quest,
That giues all rest,
from restlesse woes :
Who so adore,
And him implore,
shall come to those.

*Ipse multos
 iam sepultos
 Fecit reuiviscere ;
 Hic auersos,
 Et subuersos
 Potest Deo iungere.*

*Ipsam ama,
 Ad hunc clama,
 Mentem tuam elena :
 Ut sustentet,
 Et presentet
 Te ad cœli gaudia,*

*Ipsam cole,
 Ut de mole
 Criminum te liberet :
 Hunc appella,
 Ne procella,
 Vitiorum superet.*

*Ipsam posco,
 Quem cognosco,
 Possesse prorsus omnia :*

For many an one,
 Dead long ago,
 hath he reuiued:
 And saued more
 That were before
 of grace depriued.

Be all thy loue,
 On God aboue,
 lift vp thy spirit:
 That thou mayst taste
 The Saints repast,
 through his sole merit.

And honour him,
 That he from sinne,
 may thee deliuer,
 That sinnes increase
 In thee may cease,
 in prayer perseuer.

On him I call,
 That all in all
 hath in his power:

*Vi euellat,
Et repellat,
Cuncta quæ sunt noxia.*

*Ipse donet,
Vt quod monet
Eius verbum faciam:
Vt finita,
Carnis vita,
Latus hunc aspiciam:*

*Pater Deus,
Fili Deus,
Deus alma charitas,
Per æterna,
Nos gubernas,
Sæcla Deus Trinitas.*

Ne p. Amen.
ciarm

Against all harme,
 Be he mine arme,
 my shield my towre.

And this liues length
 Vouchsafe vs strength
 to keepe his best :
 That at our end
 Wee may ascend
 To endlesse rest.

Amen.

F 2

Here



Here followeth the meanes and manner how our Forefathers in the time of Popery prepared themselves and others to dye, consisting first of the confession of their faith; and secondly of the Prayers which were made by them, and for them in their last sicknesse, by which it may appeare that though they were misled by the crafty Romish Clergy, in diuers errors and superstitions; yet in the great point of the meanes of saluation, they were of our religion, and were saued by it.

Truly and verbatim englished out of the Latine, being an ancient Copie, and by any of that side unquestioned, and heretofore in that kind published:

By W. CRASH.

Quest-



Questions to bee expounded to sicke persons, whilst they haue the vse of reason, and power to speak, to the end that if any be not so well disposed to dye, he may be better informed and prepared: and the questions be these, according to Anselme the reuerend Bishop.

1. Let him be asked thus:

Brother, dost thou reioice that thou shalt dye in the faith of Christ?

A. I doe.

2. Dost thou sorrow and griene, for that thou hast not liued so well as thou oughtest?

F 3

A. I

A. I doe.

Q. Hast thou a hearty purpose to live better, if God giue thee time to live?

A. I haue.

Q. Doest thou beleene that thou canst not be saued, but by the death of Christ?

A. I doe.

Q. Doest thou beleene that Iesus Christ the Sonne of God dyed for thee?

A. I doe.

Q. Doest thou giue thanks to God therefore from thy whole heart?

A. I doe.

Well then, good Brother, whilst thy soule is in thy body, giue him hearty thanks, and settle al thy assurance vpon his death alone: haue no confidence in any thing else: trust thy selfe wholly to his passion,

passion, couer thy selfe wholly with it, fasten thy whole life on his Crosse, cast thy whole selfe into this sea: and if the Lord God say hee will iudge thee; answere thou, Lord, I obiect the death of my Lord Iesus Christ, betwixt me and thy iudgemēt: otherwise I will not contend with thee.

And if GOD say to thee, Thou art a sinner; answere, Lord, it is so, but I set the death of my Lord Iesus betwixt thee and my finnes. If hee say thou hast deserued damnation; answer, It is true, Lord, but I place the death and merits of my Lord Iesus Christ betwixt thee and my ill deseruings, and I offer vp him and the most worthy merits of his passion, for the me-

rits which I should haue had,
but alas, haue not.

If the Lord say further, that
he is angry with thee, answer:
Lord, thou hast cause, but I
set the death and sufferings of
my Lord Iesus Christ betwixt
thy wrath and my soule. Then
let him say thrise, *Lord, into
thy hands I commit my spirit*:
and if he be so weake he can-
not, let the company that
stand by say, *Lord, into thy hands
we commend his soule*. And hee
that doeth this, is safe and sure
that he shall neuer taste of e-
ternall death.

Also



Also in another old Booke
I finde this written.

THese bee the sixe
 signes vpon which a
 man may rest confi-
 dent of his saluation.

1. If he beleene the Arti-
 cles of Christian faith, as ma-
 ny as are determined by the
 Church.

2. If he reioyce to die in the
 faith of Christ.

3. If he know that he haue
 grievously offended God.

4. If he be hartily sorry for it.

5. If he resolue to forsake
 his sinnes, if God giue him
 leaue.

F 5

6. If

6. If he hope and belecue to come to eternall saluation, not by his owne merits, but by the merits of Iesus Christ.

And *Anselme* saith, that these sixe questions are to be asked of euery one at the time of his death, and saith further thus.

Then say to the sicke person, if Satan object any thing against thee, oppose thou the merits of Christ betwixt thee and him, and thus without all doubt he shall be saued.

This consolation of the sicke, and preparation to their death, is in auncient copies ascribed to *Anselme*, who liued more then 500. yeres agoe, euen when Popery was almost growne to perfect age.

Now if any man make question, how our fathers were saued

saues in these later and worse times, when Popery preuailed in a great measure: I answered, that euen almost the same preparation, and same questions were vsed long after *Anselme*, euen in the deepest darkenesse of Popery: for in the most euill time, about the Councell of *Constance*, some two hundred yeares agoe, thus I finde it written in an ancient booke, and it is ascribed to *Gerson*.

Euery



Euery Christian, whether
secular or regular, is thus to
 be examined and informed
in his sicknesse, touching
his saluation.

1. **D**Oest thou belecue
 all the principall
 Articles of faith,
 and all that is contained in
 the whole body of holy scrip-
 ture, according to the expo-
 sition of the Catholike and
 Orthodoxall Doctours of the
 holy Church? and dost thou
 detest all heresies and errors,
 and superstitions condemned
 or reprobued by the Church?
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and art thou glad that thou diest in the faith of Christ, and vnitie and obedience of thy mother the Church?

2. Doest thou know and confesse, that thou hast many waies and grieuoufly offended thy God and thy Creator?

3. Doest thou sorrow from thy whole heart, for all thy finnes committed against Gods Maiestie, his loue and mercie? art thou truely sorrowfull for the euils that thou hast committed, and the good that thou hast omitted, and the grace that thou hast neglected? and art thou agrieued not so much for feare of death or any punishment, as for that loue that thou oughtest to beare towards God?

4. Doest thou beg pardon for all these thy finnes, of Iesus Christ,

Christ, desiring that by him thy heart may bee inlightned truely to see and know thy sinnes, that so thou maiest particularly and more seriously repent of them?

5. Doeſt thou propound and reſolue truely to amend thy life, if ſo be thou liue, and neuer hereafter to ſinne ſo againe, but rather to loſe any thing how deare ſo euer vnto thee, yea euen life it ſelfe, then to offend thy God againe?

6. Doeſt thou alſo deſire of God grace to continue in this purpoſe, that thou maieſt not fall againe?

7. Doeſt thou forgive from thy whole heart any that haue done thee any wrong in word or deede, for the loue of Chriſt Ieſus our Lord and Sauiour, and as thou hopeſt for
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pardon from him? and doest thou hartily desire to bee forgiven of all men whom thou hast any way offended?

8. Wilt thou that there be full restitution made according to thy power, yea though it should extend to thy whole estate, if otherwise there cannot bee satisfaction made?

9. Doest thou beleeeue that Christ died for thee, and that thou canst be saued no otherwise but by the merits of Iesus Christ? and doest thou giue God thanks for this from thy whole heart, as much as thou art able?

And whosoever can giue true answer to these questions affirmatiuely, out of a good conscience, and faith
not

not fained; It is an euident and sufficient testimonie of saluation, and let him not doubt but if he so depart, he is one of them that shall bee saued.

Beholde heere (good Reader) our Religion practised in the most misty times of Popery: behold here the true, holy, Catholike and ancient way to heauen: Namely, by Christ and his merits alone. Here is no trusting on mans merits, either our owne or others: Here is no mention of Agnus deis, or Wodden Crucifixes. He is not bid to trust in the prayers, suffrages, requiems, dirges, Masses, Trentals, or other obsequies that shall be said for him after his departure. Hee is sent to no Angell, no nor to the Virgin Mary, for matter of Saluation: Nay all are excluded,
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and Christs death alone, even it alone is made the meanes of his Salvation: And the makers hereof were so resolute, and zealous in this point, that they used such varietie of words, as though they could not sufficiently expresse the excellencie and the necessitie of cleaving to Christ alone in the matter of salvation.

And if any man suspect that this is but devised by us, and falsely fathered upon Antiquitie, let him know, that not onely we have the ancient Copies, whose age will speake for themselves, but even the better sort of Papists, that bee learned, doe know this well enough.

A learned Papist of this age writeth, that in a Church in Colaine this very booke is extant (Manuscript) and that he hath seene it, and that this man-

Gasper
Vléber-
gius. in
lib. de
Causis.
Causa
14. pag.
462. edi-
tionis
Colon.
1589.

manner of comforting the sicke, was used in former ages, and confesseth that it containes the very treasure and kernell of Christian Religion, and saith further, that this manner was used not in Germany onely, but ouer all the Christian world. Indeede to the Iesuites I confesse, this is held a ridiculous manner of comforting the sicke, (such a spirit possesseth them:) Thus doth Gretzer, their Champion, flout vs Lutherans (as he calls vs) for thus doing.

Iac.

Gretzerus in
refutat
Ieyseri.
de hist.
Ord. le-
suer.

The Lutherans (saith hee) doe thus comfort their sicke. Relicks, Crucifixes, Agnus deis, and such matters are but dead things, and nothing worth, the Scripture hath not a word of them: it is therefore very vngodly to trust in them; but God is our hope, and God is our strength: trust
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in him, &c. On this wise fashion doe these godly comforters comfort their sicke persons.

Thus in the Iesuites iudgement it is but a silly course to trust in Gods mercy, and Christs merits in point of saluation: Hereby it may bee discerned of what spirit they are. But let them mock us, as long as with us they mocke the Scriptures, Antiquity, and the better sort of their owne side: for we appeale to this that hath beene said, whether this manner of comforting the sicke, were not in use long before Luther was borne.

Now if any obiekt, that in the same bookes there is mention of the Crucifixe, and that it is appointed to be in the presence of the sicke person: I answer it is true, but not that he should worship it,
(as

Grego- (as now the Iesuites teach, and
 ri. de all the approved Romish writers)
 valent. but that it may put him in minde
 Gret- of Christ, which though it bee a
 zerus, needelesse superstition, yet it is not
 Vaf- that impietie and Idolatrie,
 quez. which now at this day is practised
 Chriſo. and maintained in the Romish
 a visit. Church: and my purpose is not to
 &c. discharge those times, nor our
 forefathers in those times of er-
 rours, and superstitions, but of
 the idolatrie, impietie, and blas-
 phemie of the present Church of
 Rome. And the same answer is
 also to be given to another obiecti-
 on: That in the same booke there
 are prayers to the Saints and An-
 gels. It is so, and from that error
 those ages cannot be cleared: but
 withall let vs still observe, that
 those prayers are not to helpe them
 in matters of saluation, (as are
 many blasphemous prayers now

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usuall in Popery,) and that sinne
 in those mistie times (being a sin
 of ignorance) no doubt was par-
 doned unto them in the mercy of
 God, seeing that for their recon-
 ciliation with God, and eternall
 saluation, they beleued to at-
 taine it onely by the merits and
 passion of Iesus Christ. But let not
 vs feede on their infirmities, but
 losingly passe by them, and let this
 content and comfort vs, that their
 meanes of saluation which they u-
 sed and trusted unto, is the same
 with ours at this day: for better
 testimony whereof, let vs set down
 some of their praiers, being such
 as the best Christian may vse at
 this day with much comfort.

Certaine



*Certaine Prayers used by our
forefathers in the darkeſt
times of Poperie : in the
time of a mans ſickneſſe,
ſome to bee made for the
ſicke, and ſome by the
ſicke perſon, gathered out
of the ſame Ancient
bookes.*

*When the ſicke perſon feeles his
ſtrength to faile, then let him
commend his ſoule to God in
this Prayer.*

O Moſt high and ſoue-
raigne God, whoſe
goodneſſe and mercy
is

is in
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haue
miſer
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O
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and b
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is infinite. O most glorious
Trinitie, which art loue, and
mercy, and goodnesse it selfe,
haue mercy vpon mee most
miserable sinner, for vnto
thee and vnto thy hands I
commēd my spirit: O Lord my
most louing God and father
of mercies, shew thy mercy
on me thy poore creature, and
forsake me not in my last need:
but stand with me, and helpe
my succourlesse soule, saue my
poore and desolate soule, that
it bee not deuoured of the in-
fernall dogges.

O most louing Lord and
sweete Sauour Iesus Christ,
the sonne of the liuing God,
I beseech thee for thy honor,
and by the vertue of thy most
blessed passion, command
that I may bee receiued into
the number of thy Saints, and
fer-

seruants, O my Saviour and
 my redeemer, I here yeeld vp
 my 'selfe wholly to thee: ô
 graunt me thy grace and thy
 glory, vouchsafe me pardon
 of my sinne, and giue me a
 portion of thy glory. But ô my
 deare Lord, I challenge not a
 place in heauen for any wor-
 thinesse of mine owne merits,
 for I am but dust and ashes,
 and a most wretched sinner;
 but for the vertue of thy most
 blessed passion, by which
 thou diddest vouchsafe to re-
 deeme me miserable man, and
 to purchase heauen for me, e-
 uen with the price of thy pre-
 cious blood: I beseech thee
 therefore by the most blessed
 and bitter passion which thou
 sustainedst on the crosse for
 me, especially in that houre
 when thy blessed soule did
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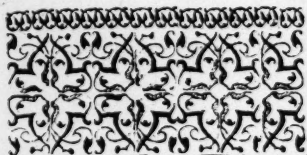
leauē thy body, that thou
 wouldest haue mercy on
 my poore soule at
 the time of
 my depar-
 ture.

*Then let him lift vp his heart
 with ioy and thankesgiuing, and
 say, Lord, thou hast broken my
 bonds, therefore I will offer to thee
 the sacrifice of praise.*



G

After



After, if his weakenesse
grow so, that he lose the vse
of his speech, let some of
the by-standers say these
Praierys following, o-
uer him, or more
if hee liue
so long.

Merciful God and Fa-
ther, wee beseech
thee for the multi-
tude of thy mercies, looke fa-
uourably vpon this thy ser-
uant (our deare brother) who
with true and hartly confessi-
on

on seekes pardon for all his
 sinnes at the hand of thy mer-
 cies : ô Lord, heare vs for him,
 and we beseech thee for him,
 most holy Father, to renue in
 his heart whatsoeuer is cor-
 rupted by the frailty of his
 flesh, and restore that grace,
 which the wily and malicious
 enemy the diuell hath stolne
 out of his soule : ô Lord, recall
 him to the vnitie of thy
 Church, ingraft him into the
 body of thy Sonne : ô Lord,
 take pitie of the sighes and
 sobs of his soule, and grones
 of his heart : ô Lord, looke vp-
 on his teares, gather them in-
 to thy bottle, and be good to
 him, who hath no hope, com-
 fort, nor confidence but in thy
 mercy, seale vp the assurance
 of his reconciliation with
 thee. O most holy father, we

humbly commend the soule
 of this thy seruant and our
 brother into the hands of thy
 vnmeasurable mercies, hum-
 bly beseeching thee, accor-
 ding to the greatnesse of that
 loue in which the blessed soule
 of thy Sonne did commend it
 selfe into thy hands, that for
 the worthines of that infinite
 loue of thine, in which thou
 diddest receiue that holy soule
 vnto thy selfe, thou wouldest
 vouchsafe in this our brothers
 last houre, to receiue his poore
 soule also, and make it parta-
 ker of the same loue.

And thou most sweete Sa-
 uiour and most merciful Lord
 Iesus, thou that dying on the
 Crosse, wast so pressed with
 anguish and torments for vs,
 as made thee sound out that
 pitifull voice vnto thy Father,
My

My God, my God, why hast thou forsaken me? we beseech thee estrange not thy selfe, and turne not away thy face from thy seruant our brother, now in the houre of his soules affliction, when his strength faileth, and his spirits are so spent, that he cannot call vpon thee: heare vs, ô Lord, heare vs for him and for that thy glorious victory, in which thou diddest triumph on the crosse, and for thy precious passion and bitter death think of him the thoughts of mercy and not of iustice: shed thy mercies in his soule, and speak comfortably to his conscience, deliuer his soule out of all spirituall diseases, saue him from the torments due vnto his deservings, and bring him for thine owne merits sake, to

eternall rest. O Lord Iesus Christ, which didst redeeme vs with thy precious blood, write with thine owne blood in the soule, and ingraue thy wounds in the heart of this thy seruant, that in them hee may see and reade thy dolefull sufferings, and thy sweete loue : thy sufferings, that they may be effectuell to ransom him from those sorrowes and torments which he hath merited by his sin : thy loue, that it may vnite his heart to thee, in inuifible and inseparable bonds, so as he may neuer be separated from thee, nor thy Saints, for euer and euer.

And Lord Iesus Christ, we beseech thee make his soule partaker of all the merits of thy most sacred incarnation, passion, resurrection and ascension,

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cension, make him partaker
of the vertue of thy most blef-
fed Sacraments, and all thy
holy mysteries: make him
partaker of all thy prayers
and good deedes done in thy
whole Church; make him
partaker of all thy blessings,
graces, and comforts of all
thy elect; and grant that with
them all, hee may liue in thy
presence for euermore: O
Lord, which powredst out thy
prayers for vs on the Mount
Oliuet, and swast water and
blood; we beseech thee, let
that precious blood of thine,
which thou diddest so abun-
dantly powre out for our sal-
uation, let it be presented and
offered to thy Father, to stand
against the multitude of the
sinnes of this thy seruant, our
brother: Lord, be with him at

his last houre, and then deliuer him from the anguish and torments which for his finnes hee may iustly feare. Graciously receiue his soule in the houre of his departure, open the gate of heauen vnto him, and giue him a portion with thy Saints in glory for thy owne most glorious merit, O Lord Iesus Christ, who with God the father, and the holy Ghost, liuest, and raignest one God for euermore.

Ames.

And

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And when the sicke mans
 strength begins to faile, and the
 soule is ready to depart, then let
 the soule bee commended to
 God, by one of the buy-
 standers, on this
manner.

The commendation of the
 soule, to bee said at a
mans death.

I Here commend thee to al-
 mighty God, most deare
 brother; and I commit
 thee to him whose creature:

G 5

thou

thou art : goe forth therefore
 140 ^uô Christian soule; get thee
 gone out of this filthy world,
 goe forth in the name of the
 almighty Father, who crea-
 ted thee: In the name of Je-
 sus Christ, who died for thee:
 In the name of the holy Ghost
 who hath beene powred out
 vpon thee. And when thou,
 happy soule, art deliuered out
 of the prison of the body, the
 glorious Quire of heauenly
 Angels meete thee, and the
 company of all holy Saints
 entertaine thee, the louing
 countenance and cheerefull
 grace of Iesus Christ shine vp-
 on thee: a mercifull Iudge be
 he vnto thee, that thou maist
 haue sentence to sit foreuer a-
 mongst his Saints, on his right
 hand: thy dwelling bee in
 peace, and thy habitation in
 the

the heauenly Ierusalem for euermore : farre be it from thee euer to feele, or know, how horrible the darkenesse, how terrible the flame, and how intolerable the torments of hell are. Sathan and all his hellish guard, bee they confounded at thy presence ; and if he dare set vpon thee, victory and triumph bee on thy side, shame and trembling fall vpon him : from the presence of Gods Angels, bee he banished, into the blacke mists, and confused Chaos of eternall darkenesse. But let the Lord arise and let his enemies bee scattered ; as the smoake vanissheth, so let them flie away. But let the iust be exalted and reioice in the presence of the Lord : let the infernall legions not dare to touch thee,
nor

nor all Sathans hell-hounds
 presume to hinder thee, and
 he who disdained not to die
 for thee, be hee thy Sauour
 and deliuerer from all spiritu-
 all vexation. Be the gates of
 Paradise open vnto thee, and
 thy Christ giue thee thy place
 and mansion in the same. And
 he that is the true Pastor and
 great shepheard of the sheep,
 acknowledge thee for one of
 his true sheepe, and receiue
 thee into his fold. I E S V S
 Christ absolue thee from all
 thy sinnes, and place thee on
 his right hand amongst his
 elect, that there thou maiest
 see thy redeemer face to face,
 and in the societie of blessed
 soules maiest inioy the com-
 forts of heauenly contempla-
 tion, and the blessed vision of
 God for euer and euer. *Amen.*

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A Meditation of Saint
Bernard, sweete and com-
fortable to forerunne a
happy end.

D Vlcissime Iesu Christe,
sit ultimum verbum tu-
um in cruce, ultimum
verbum meum in hac luce, &
amplius fari non possum, exaudi
finale cordis desyderium.

English



In English.

Sweete Iesus Christ, let
thy last words vpon thy
Crosse, be my last vpon
my couch, and when I can
speake no more, Lord, heare
the vtmost desire of my
heart.

To



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To the Reader.



See, Christian brother, how in the worst times they were prepared to die, and com-

mended to God: if the ancient Bookes did not proclaime this truth, some would not beleue but that they had bene made in this latter time. But seeing the truth cannot be denied, I desire thee with me to obserue these few collections arising out of due consideration of the premises.

I. Here

1. Here is answer to that great question, how our forefathers were saved, even by the same faith as wee are at this day.

2. How truly *Christ* performed his promise: namely, that the gates of hell should not preuaile against the true faith, for so we see that in the vilest times this faith hath beene preserved.

3. Obserue how here is no touch, nor once mention of Purgatory, nor of any thing to be done for their good after this life.

4. Here is no relation to any pardons or indulgences from the Pope.

5. Here is no necessity laid downe of sending for a Priest to bring his Hoste, and his Pix, and his holy-water, and his

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his Taper: These matters, it seemes, are rather commanded and pressed vpon the people, by the Romish Cleargie, then much regarded by the wiser, and godlier sort of our forefathers: neither are they commanded to stay till the Priest come, but (saith the booke) let these prayers bee said, and the Commendation of his soule, by one of the by-standers.

Lastly, let it bee obserued, that in all these prayers, and commendations, and questions (and these saith the booke are all that be of necessitie to be said) here is not one smack of Popish idolatry, or superstition.

In these respects I haue thought it no needelesse labour to communicate these
to

to thee (deare brother,) I know there be store of godly Prayers and Meditations already extant. But these are of a special vse more then others and are venerable for their antiquitie, and are to bee the more welcome, because God preserved the in the hands of our very enemies. And though they were mingled with other things not so good, yet let vs know as S. *Hierome* tels vs, that it is no small point of wisdom, to seeke out gold out of mire and clay. Make vse of these, and helpe mee with thy prayers, and thou shalt shortly, if God permit, be partaker of more.

Hereafter followeth an addition of some new and late formes, and models of Prayer for sundry occasions, and purposes.

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At thy vprising, thus or in
like manner commend
thy selfe to God,
saying.

GRant, O good Father,
that of thy mercy hast
brought me to the be-
ginning of this day, that in
this same I may rise, and so
walke in my calling, that thy
Name may be glorified, my
conscience discharged, thy
seruant comforted, and all
good men incouraged by my
example, for thy deare sonnes
sake, Amen.

Before



Before thy going out,
thus meditate.

Morning Meditation.

1. **T**Hat many haue
 gone out of their
 houses able, and
 well, that haue ne're returned
 backe aliue, as for ought thou
 knowest may befall thee.

2 Remember that thy con-
 science shall be the more qui-
 eter in the night, when thou
 shalt call to minde thou hast
 begunne in the Lord, and so
 carefully discharged thy due-
 tie in the day.

3 That to goe foorth into
 the world, is to incounter
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 prayed
 without
 fauour
 vnder
 labour

with many troubles, to passe
 some dangers, and to per-
 forme many duties, and there-
 fore rush not forth into such
 an vndertaking, before thou
 hast thus or in like manner
 prayed to God to assist thee,
 without whose blessings and
 fauour towards thee, thou
 vndertakeest in vaine, for thy
 labour will not prosper.



That



That done, thou maist thus
*further call vpon God, in thy
 Morning Prayer.*

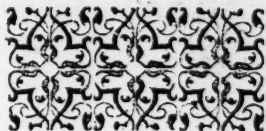
MOst gracious God
 & mercifull Father
 we render vnto thee
 most humble and heartie
 thanks, for all thy benefites
 thou hast from time to time
 bestowed vpon as, as for the
 quiet rest and repose thou hast
 this night giuen vs, to the re-
 freshing and strengthening
 of our wearied bodies, and
 mindes; so we beseech thee
 likewise being thus renewed,
 and taken vp from that image
 of death, that laid vs in our
 beds,

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beds, the representation of
 our graues, to consider the
 waste of time, our own liues,
 and decay of all sublunarie
 things, how with their easie
 lengths, their spannes and
 faddomes, since the comman-
 dement was first giuen, *Let
 there bee day, and night, and
 times, and seasons*: they haue
 brought age and maturitie,
 the sithes and sickles that
 haue reaped down whole har-
 uests of flesh, and laid gene-
 rations in the dust. Teach vs,
 O Lord, with this remem-
 brance, to way our mortali-
 tie, and so to frame our liues
 and actions thereafter, that
 whensoever thy good will
 and pleasure is to binde vp
 our bones in peace and rest,
 we may yeelde vp our soules
 and bodies into thy hands
 with

with full confidence and assurance that our sins are washed away, in the blood of that pure and immaculate Lamb of Christ Iesus, and shall not condemne vs. And to that end prosper vs, we pray thee in all our actions, and giue good successe to our true induements, and then wee shall not attempt in vaine : and grant that this day, and all the daies of our life hereafter, may bee so accomplished by thy counsell, fauour and direction, that we may so beare our selues throughout this vale of miserie, that at the last we may raigne with thee in glory. *Amen.*

Euening



Euening Meditations be-
fore thy going to bed.

R Emember that ma-
ny goe to bed, and
neuer rise againe, till
they be awaked by the sound
of the last trumpet; and there-
fore presume not to close
thine eyes, till thou hast com-
mitted thy selfe into the hands
of God by Praier.

2 At the putting off of thy
cloathes, thinke that the day
is comming, when thou must
be as barely vnstript of al thou
hast, as thou dost now thy
H selfe

selfe of thy cloathes.

3 Fixing thine eyes vpon thy bed, let it put thee in minde of thy graue; thy bed-cloathes, of the molde of the earth, that must couer thee; the sheetes, of thy winding sheete; thy sleepe, thy death; thy waking, thy resurrection.

Then at thy lying downe, thou maist thus addresse thy selfe vp to God, saying:

Into thy hands, most mercifull Father, I commend my soule and body this night and euermore: be mercifull, gracious and good vnto me, blesse me, saue me, preserue and keepe me for thy deare mercie sake.

Amen.

Or

Or

I
that
safely

*Or thus further with Dauid thou
maiest pray.*

I Will lay mee downe and
rest in peace in thy mercy,
for it is thou Lord onely
that makest mee dwell in
safetie.



H 2

Euc-

to be bound

1909



Euening Prayer to be said
*either before or after thy
 going into bed.*

O Eternall God, and
 omnipotent Father,
 which art the Lord
 of heauen and earth, of An-
 gels and men, principalities
 and powers, light and darke-
 nesse, day and night, in whose
 hands is contained that ouer-
 flow of goodnesse, that filleth
 all the empty and indigent
 creatures in the world, who
 ordainest times and seasons,
 successions and discents, old
 age and childe-hood, a begin-
 ning and an ending, a rest and
 labour,

labour, a perpetuall motion
 and change ouer all things in
 the world: the liuely witnesse
 whereof is this day, which not
 many houres since broke out
 of darkenesse, and cleared the
 world with her light, and the
 Sunne arose as a bride-grome
 out of his chamber, and re-
 ioycing as a Gyant to runne
 his course, whose beames are
 now steeped in darkenesse,
 the true resemblance of all
 earthly glory, and transitory
 pleasures and delights, which
 haue their increase, their
 height, and suddaine decrease
 againe, being no continu-
 ance in any thing vnder the
 Sunne: and by this motion
 and change, the time is now
 come that thou hast appoin-
 ted for rest, which, O Lord, so
 giue vnto vs, wee pray thee,

H 3 that

that thereby wee may be inabled to walke more carefully in those duties and callings thou hast appointed vs. And further we beseech thee, that as the night darkeneth and shadoweth althings, that they are vnseene: so for thy deare Christs sake, thou wilt bide all our sinnes from thy sight, that they neuer be brought to iudgement with vs; euer so remembring vs, that we neuer forget that fearefull and finall account that must bee rendered vnto thee, at the day of thy appearing: that as our bodies hauing the rest of sleepe this night, so our mindes, through thy mercy in Iesus Christ, may inioy the rest of a quiet conscience for euer: and to that end let thy mercie and prouidence, so watch o-

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uer vs, that as our actions in the day, so our thoughts, nor our imaginations, neither watching, nor sleeping this night, may bee such as may displease thee; but that all may tend to the good of our soules and bodies, and the honour and glory of thy great name, and that for Christ Iesus sake, *Amen*. In whose most blessed name we conclude this our imperfect Praier, in that absolute forme of Praier that thy blessed Son hath taught vs to honour thee, saying: *Our Father, &c.*



*A godly Prayer to be said
at all times.*

O Lord my God, what may I render vnto thee as an acceptable sacrifice, for all the benefits thou hast bestowed vpon me? for my Election, Redemption, Sanctification, and Preservation from my youth vnto this present day, & houre; that thou hast indued mee with health, strength, knowledge, continencie, when so many more worthy then I, in mine owne eyes, are denied of these thy good fauours: for
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all which I can giue no reason for, but thy good pleasure: and if thou shouldest take all backe againe, I haue nothing to say, but that thou art iust: yet, O Lord, to these many I intreate thee adde this more, that I may keepe a heart that may truly acknowledge them, and a tongue that may thankfully praise thee for them all the daies of my life. and to that end I beseech thee, protect me from all euill that may hurt mee, from all sinne that may offend thee: be thou assistant to all my good indeuours, purposes, & intentions, and let thy good Spirit so rule my hart, that all that I shall doe, thinke or speake, may be to thy glory, and the good of all men: giue me, O Lord, a charitable

H 5 heart

heart to relieue thee in thy members, a compassionate heart, to make other mens infirmities mine one; a beleeu-
 ing heart, that thy promises are yea, and Amen. And so blinde me not, O Lord, with the carnall man, that though I belecue thou wilt one day raise my body from the bed of darkenesse, when thou shalt say to the sea, Giue; and to the earth, Restore my sons and daughters, when no creature shall bee able to keepe backe one bone that it hath receiued, that I should despaire in thee for a crust of bread in temporall maintenance, and indeuour. Beeneere, O Lord, vnto all such as faithfully call vpon thy name, comfort all such as be sicke, or comfortlesse, and by daily,

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daily, and houely presidents
 of death, and mortalitie be-
 fore mine eyes; teach me to
 be mindefull of mine owne
 end, and to make my prepa-
 ration by faith, and repen-
 tance thereafter: that whe-
 ther I liue, or die, I may rest
 with thee in thy eternall glo-
 ry, through Iesus Christ,
 my onely Sauour
 and Redeemer.

Amen.

Agurs

Bernard at

1909



Agurs Praier for content.

O Lord, giue me neither
 pouertie, nor riches;
 feede me with foode
 conuenient, lest I bee too full,
 and denie thee; and say, Who
 is the Lord? or lest I bee
 poore and steale, and so take
 the name of my God in vaine;
 and if I aske any thing which
 is euill, denie my ignorance;
 if I aske any thing which is
 good, remember thy promise.

Saint



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Saint *Austines* Prayer.

Miserere mei Domine, indigna facientis, & digna patientis.
Engling.

BE mercifull vnto mee, O
God, doing vnworthi-
ly vnto thee; and yet
receiuing that from thee, that
more worthy then I are deni-
ed at thy hands; O Lord, con-
tinue this mercie, and let not
my ilnesse weary out thy
goodnesse, for thy ten-
der patient mercies
sake. *Amen.*

A



*A thanksgiuing vnto God
the Father.*

L Et all true Christians
say, and acknowledge
with one heart, and
mouth: say also with them, O
my soule, say in this mortall
body, without this mortall
body, Glory, honor, & praise
bee vnto thee, most mercifull
God, throughout all ages and
generations of the world,
which hast not spared thine
onely Sonne, but offered him
vp a bleeding Sacrifice, for the
sins of thy people, giuen him
to death, euen to the death of
the Crosse, for most wretch-
ed man-kinde, to that end
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that through him, wee might
 be saued, and deliuered from
 destruction, and brought in-
 to the libertie of euerlasting
 life: grant vnto vs, by thy spi-
 rit, that we may perfect, and
 continue in this thy grace
 and fauour, for euer and
 euer. *Amen.*

Another short eiaculatory
 Prayer, *English* and *Latine.*

O *Deus omnium misera-*
tionum, Pater, te precor
ut abissus misericordie
 tue absorbeat abissum peccator-
um meorum.

O Father of goodnesse and
 mercy, I humbly intreat thee,
 that the depth of thy mercy
 may swallow vp the depth of
 my sinnes.

Martin

Martin Luthers Praier.

COnfirme in vs, O God,
that which thou hast
wrought, and finish
the worke thou hast begun in
vs, to the glory of thy name,
and the faining of our foules at
the dreadfull day of thy visi-
tation, for thy deare mercies
fake. *Amen.*

A few short remembran-
ces, or most materiall rules of
good life, for the practice of
every true Christian,
here inserted.

1. **F**Eare God: for not to
feare him, is to feare
euery thing.

2. Loue thy brother: for if
thou

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hast no
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poore,
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Honour

thou loue not him whom
 thou hast seene, how shalt
 thou loue him whom thou
 hast not seene?

3 Bee charitable to the
 pore, which is to relieue
 Christ in his members, and be
 not greatly curious, so thou
 knowest them no notorious
 liuers; for if *Lot* had beene
 in the entertainement of
 strangers, he had not re-
 ceived Angels in stead of men:
 and withall, because it is bet-
 ter to giue many counterfeits,
 then that one truely needie
 should depart vnrelieued.

4 Swear not, but what
 thou truely knowest: as to ma-
 nifest a doubtfull truth, and
 that vpon vrgent occasion; for
 an oath may God be great-
 ly honoured, or dishonored.
 dishonoured, as when we shall
 bring

bring him to testifie a truth,
 which is himselfe the God of
 truth: dishonor, whē we bring
 him to witnesse a false-hood,
 which whosoever doth, the
 Lord will not hold him guilt-
 lesse. And to auoide this, make
 conscience of thy word, and
 it shall be to thee as an oath;
 for it is the man that giues
 credit to the oath, more then
 the oath to the man.

5 Perswade thy selfe, rat-
 ther then thy friend, to keepe
 thy counsell: and whatsoeuer
 discord shall arise betwixt
 thee and him; as thou tender-
 est the reputation of an ho-
 nest heart, neuer let malice in
 hatred make thee to reueale
 that which loue & friendship
 before bound thee to conceale.

6 Hate no man, no not thy
 enemy, lest God loue him

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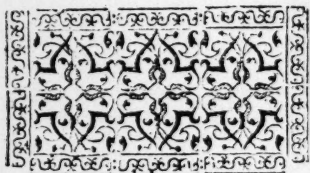
For to hate where he loues, is a
carefull opposition.

7 Whatsoeuer is deare vn-
to thy bodie, forbear it, be-
ing any way preiudiciall to
thy soule.

8 Desire in any thing, ra-
ther to be in substance with-
out shew, then in shew with-
out substance.

9 Desire to liue godly,
though poorely in this world:
For hee that vngodlily dies
rich, shall haue many mour-
ners to his graue, but few
comforters at his iudgement.

10 Thinke of God with
wonder, speake to God with
reuerence, serue him in loue,
obey him in feare, and do no-
thing, but as in his presence
and sight, & thou shalt liue the
life of the godly, & go the way
of the blessed, liue in his feare,
and die in his fauour. *In*



In laudem operis &
Authoris.

WHat attribut's worth
thy deserving paine,
(Deare friend)
since thy indenuour bleſſeth vs,
whose ſerious houres,
ſpent onely to reclaim
The ſtubborne, ſtiffe-
necke, and idolatrous?
For what their fathers
gathered with much care,
For holy penitentiall legacies,
Children peruert the deads
will, and prepare,
Hardneſſe

Hard
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Our pe
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Hardnesse of heart
 for their Apostasies.
 Goe boldly forwards,
 though they iudge like Dan,
 Our people with the
 gall of bitternesse:
 Let vnto them be a Samaritan,
 Powre oyle into their wounds
 with cheerefulnesse:
 And blest be thy indenour,
 and each thought,
 Till to the promist Land
 thy spirit be brought.

W. Lort.

A



A conclusion to the *Author*
and his Booke.

TRadition and anti-
quitie the ground,
Whereon that erring
Church doth so relie,
Breakes out to light,
from darkenesse, to confound
The nouell Doctrine,
of their heresie,
Which plaine by these
most sensible degrees,
Doth point the waies
it hath digrest to fall;
Where each observing
iudgement plainely sees,
From good to bad,
from bad, to worst of all,
It is arriv'd:
so that it can aspire,
Obscure,

Obscure
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To blind
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ow
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And on
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Obscure, deface, sup-
 presse, doe what it may,
 to blinde this truth
 to no step any higher,
 by any policie
 it can essay.

These holy Hymnes
 stufte with religious zeale,
 And meditations
 of most pious vse,
 Able their whole to wound,
 our wounded heale:
 free from impietie,
 or least abuse.

Blot out all merit,
 in our selues we haue,
 And onely, solely,
 doe on Christ relie.

Offer not Praiers
 for those are in the graue;
 Nor vnto Saints that heare not,
 doe not crie.

Then in a word,
 since God hath these preserv'd
 From

From the Inquisitors
most cruell rage,
Though in their worth
they else might haue deseru'd,
To passe among the good
things of this age:
Yet are in this respect
of more regard,
Since God would haue them
to these times appeare,
So many hauing perisht,
and be heard
With more true zeale,
that God hath kept so deare.
By all which I conclude:
from thine owne heart,
Thou wicked seruant,
that might know & would not:
He hath discharg'd himsefe
in all and part,
That would haue cur'd
your Babel, but he could not.

B. L.

FINIS.

1909.

Expos

Complete

In Bernard, St.

Eng

1909

Bernard, St.

THE FOLGER

1906